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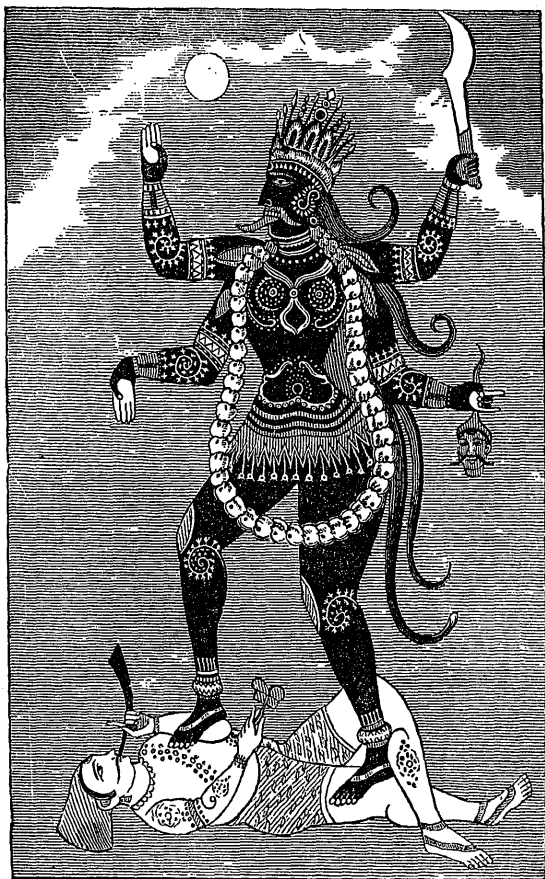
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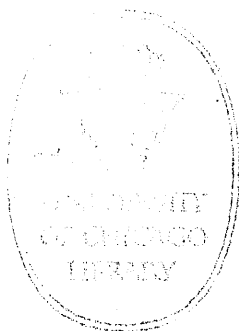
THE GODDESS KÁLÍ.

THE
CONQUEST OF INDIA
BY
THE CHURCH.

BY REVEREND S. B. MUNGER, MISSIONARY AT AHMEDNUGGER.

Written for the Massachusetts Sabbath School Society, and
revised by the Committee of Publication.

BOSTON:
MASSACHUSETTS SABBATH SCHOOL SOCIETY,
Depository, No. 13 Cornhill.
1845.



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K E Y .

The orthography of Hindu words used in these pages, is that which is employed by the leading English Journals of India. The subjoined key to this orthography may be found useful.

- a has the sound of u in but, shut,—and the final a in American.
 á “ “ “ “ a “ star, far,— “ “ “ syllable in Isaiah.
 e “ “ “ “ a “ hay, say.
 i “ “ “ “ e “ the first syllable of decrease;—when followed by an aspirate, or nasal, in the same syllable, it has the sound of i in bit, fiat.
 í has the sound of e in me, or ee in see.
 o “ “ “ “ o “ stone, home,—always long.
 u “ “ “ “ oo “ good, fool.
 ai “ “ “ “ ai “ aisle.
 au “ “ “ “ ou “ out, ow in owl.

All the consonants are sounded by means of the inherent short vowel a, as given above. When a word ends with a single consonant, this short vowel is usually silent. The words Vedas, and Puránas, are pronounced as if written Veds and Puráns. But this vowel is sounded in Krishna, Shiva, Yama, and in all words ending with v, y, and a double consonant.

THE
CONQUEST OF INDIA.

CHAPTER I.

Introduction.

THE CHURCH! What a world of interests and associations are treasured in this single word! And how rapidly do the thoughts of her origin, history, and destination, crowd the mind at the mention of the phrase—the Church of God! The Church is the kingdom of God restored to humanity, and the antagonist of the empire of Satan. The history of the Church is coeval with the history of human apostasy. It was when Satan triumphed over the innocence

of our first parents, and they mourned their loss of God's favor, that the counsels of eternal love began to be revealed, and announcement was made of the future coming of man's deliverer and Satan's spoiler. And the Lord God said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel." Jesus Christ is this promised seed of the woman. He came, and died, and arose, and ascended to the right hand of the Father. By his atoning death, he paid the price of the sinner's ransom, and broke the power of Satan; and now, with a view to the salvation of the believing and penitent, and the destruction of Satan's works, he lives and reigns, the glorious Mediator of man, and Sovereign of the kingdom of God. Entrance into this kingdom is now gained for the sinful and the guilty by a change of nature, by which they are brought into a vital union with Christ, in whom is the fountain of light and

life. This union creates a dependence upon Christ for the full supply of their wants. His fullness is their completeness. It is the Spirit of Christ who has wrought in them this change, and the truth of Christ is his instrument. He reveals to them the things of Christ. He dwells in them, and animates, guides, and transforms them into the likeness of Christ. This change which has gained for them an entrance into the kingdom of God, is the assimilation of human nature to the divine—the starting point and foundation of God's glory in man, and of man's bliss in God. They are turned from darkness to light, and from the power of sin and Satan unto God. Their hearts are like God's heart. His will is the rule, and His glory the end of their future being.

The Bible—the statute-book of God's kingdom—is their study, and upon it they meditate by day and by night. They are followers of God as dear children. They put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its lusts.

The fruits of the Spirit abound in them. They live for God, for human good, and for heaven. God is glorified, men are blessed, and an entrance is ministered to them into the everlasting kingdom of our Lord and Saviour Jesus Christ. Such a change wrought in all mankind would terminate Satan's reign on the earth, and fulfill the prophecy. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The Church was instituted for the achievement of these triumphs of the kingdom of God on the earth. Jesus Christ came to prosecute the war which God his Father proclaimed against Satan and his seed, when he had usurped the dominion of this world. He was manifested that he might destroy the works of the devil. And he is the Head of the Church, as he is the

Sovereign of the kingdom of God. The Holy Spirit is his coadjutor. Every one who is born of the Spirit is a confederate of Christ, and a coöperator with him. The pervading and animating spirit of the Church is opposed to the reign of Satan. And therefore the Church, in its earthly aspects and relations, embraces the forces of the kingdom of God on earth. It is the standing army of the Prince of Peace and of the Captain of Salvation. And every legitimate member of the Christian Church is Christ's soldier. The oath of allegiance was publicly administered and received in the ordinance of baptism—the answer of a good conscience. The Bible is the armory for the soldiery of Christ. Here must every soldier equip himself. He must put on the girdle of truth, for greaves, the gospel of peace, the breast-plate of righteousness, the shield of faith, and the helmet of salvation. And he must take the sword of the Spirit, which is the Word of God. In human weakness, the soldier of Christ, clad in this

divine panoply, shall be strong, strong in the Lord and in the power of his might. In this armor the Captain of Salvation fought the very fiercest battles which hell could wage, and overcame every foe. The Bible contains also the code of law and discipline. It must be read, heard, meditated on, and faithfully taught. Yet each one for himself must put on this armor, and use it as God requires. He must learn to fight by fighting. The Holy Spirit is the Great Teacher. And therefore every soldier must become the organ of the Spirit. He must read, hear, meditate, study the Bible *in the Spirit*. He must think, speak, act, *in the Spirit*. He must fight every day and hour *in the Spirit*. He must cry to God for help. For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. Satan always conquers, or is conquered. Resist him in God's armor, and the victory is yours. Parley with him, and the victory is his. Over-

come and take the crown, is the counsel of the Captain of salvation.

“ Oh ! watch, and fight, and pray,
The battle ne'er give o'er ;
Renew it boldly every day,
And help divine implore.
Ne'er think the victory won,
Nor once at ease sit down,
The arduous work will not be done,
Till thou hast got thy crown.”

The efficacy of God's armor, in all instances and in every degree, depends on the agency of the Holy Spirit, and therefore the measure in which the minds and hearts of the soldiers of Christ are filled with the truth, and the Spirit, will be the measure in which they will individually achieve personal conquests, and these in turn will be the most fitting preparation for relative conquests. It is accordingly seen, that the power of any section of the Church is exactly proportioned to the sanctified and consecrated energies of its individual mem-

bers. It is hence manifest that every Church embodies a two-fold responsibility; first, in regard to the personal sanctification of its individual members, and secondly, in respect to others' conversion and the evangelization of the world.

It cannot be the duty of *an individual* to conquer the world for Christ; but it is the duty of every person to conquer himself, and to consecrate all the spoils of a personal conquest to the glory of God in the salvation of the world. Believers may hear a voice, saying, "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and spirit, which are God's. Go, then, clad in the panoply of God, and praying in the Spirit,—go, fight, conquer, possess. As the children of Israel inherited Canaan, by dispossessing the enemies of God, so do ye inherit the earth for Christ. Destroy your and his enemies, by making

them the subjects of his kingdom. As ye pass over the earth, from soul to soul, family to family, tribe to tribe, and nation to nation, conquering and to conquer, build you fenced cities, fortify strong holds, and put captains in them, and store of victual, and of oil and wine. And in every several city put shields, and spears, and make them exceeding strong. Consecrate all the spoils of conquest to the objects of this warfare. Baptize all into the name of the Captain of Salvation. Upon every thing write HOLINESS TO THE LORD. Endure hardness as good soldiers of Jesus Christ. Be not dismayed by reason of the multitude and might of your enemies; for the battle is not yours, but God's. The Lord is with you, while ye abide with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

A Proclamation.

HARK! Hear the clarion notes of war. Behold yon angel unfurling the banner of the Captain of Salvation! Read the inscription—GLORY TO GOD IN THE HIGHEST: PEACE ON EARTH: GOOD WILL TO MEN. To arms! to arms! ye soldiers of the cross! Go, invade every province of Satan's empire, raze his fortresses, pull down his strong holds, and plant the standard of the Prince of Peace upon every battlement where now wave the blood-stained banners of the prince of this world. Rescue the captive millions of the earth, and make Jesus, the Lord of life and glory, their King,—the Redeemer, the Captain of their salvation. Go ye—all power is given unto me in heaven and in earth. “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you al-

ways, even unto the end of the world!
Amen!"

Believers in Jesus: The Church has at sundry times commissioned and despatched troops to different parts of the earth, for the rescue of the millions of the race of man, who are held fast in the chains of sin, and led captive by Satan at his will. I come a messenger from a corps of these advanced troops, and herewith present you a map of a distant province of Satan's empire. Will you look at it? Will you study it? The map of India has been studied—is now studied—with the most profound interest. England is studying its physical map with the eyes and the heart of a wishful conqueror. Empire and glory are her objects. The measures of England correspond with the well ascertained magnitude of the conquest, and the estimated value of its objects. She counts the cost and measures her strength. As she magnifies the objects, so she multiplies her resources. England has studied the map of India with advan-

tage. She has learned the magnitude of conquest, and its value, and has taken the field with fitting strength. She is multiplying the triumphs of her arms, and giving sure presage of the ultimate conquest of all India. In like manner would we have Christians study the moral map of India. Study it with the hearts of conquerors—with a view to conquest. Carefully survey the extent of this province of Satan, and note his resources. Seek an estimate of the value of its conquest, as an accession to the empire and glory of the Prince of Life, and Captain of Salvation. Open the ear to the tale of India's sins and woes—the imploring cry of her millions, who are crushed under the yoke of Satan, and the agonized calls for help. Christians in Europe and America have begun this study of the moral map of India; but somehow they have failed to realize the magnitude of the conquest. That was a happy thought, which a brother soldier who had long fought the battles of the Lord in India, suggested to

the Rev. Mr. Pearce, when about to visit England. Putting into his hand a copy of Rennel's Indian Atlas, he said, "Pray show this large map of Hindustán to the Committee, and tell them that they, and British Christians, must surely have forgotten how *large* India is, or how *few* missionaries they have sent to labor for its salvation."

CHAPTER II.

SECTION I.

Hinduism.

INDIA is a vast province of that empire of sin and woe, which is spiritually united with the realm of fallen angels. The days of India's brightest glory have been the days of Satan's proudest triumphs. And now that the glory of India is departed,—the splendor and munificence of her kings are no more,—her temples are decorated by barbarian feet, and her priests sigh for the desolation—Satan still reigns! He sways his bloody sceptre over one hundred and thirty millions, who are shut up in the strong holds of Hinduism and Islamism. Hinduism is the chief religion of India—the religion of the largest portion of its inhabitants. But who shall tell what Hinduism is?—and all that it is? The Hindu

shastras—(scriptures)—consist of the Vedas and Puránas,—their commentaries, expositions, and glosses. There is in all these writings the utmost discrepancy, absurdity and fiction. There are eighteen Puránas, each of which treats of the same five subjects—the creation of the universe,—the renovation of worlds,—the genealogy of gods,—chronology,—and the exploits of gods and demi-gods and demons. These writings afford a faithful and yet painful illustration of the words of the apostle Paul, “the invisible things of Him from the creation of the world are clearly seen—even his eternal power and Godhead;” “the worldly wisdom knew not God.”

“ There is a God ! the universe exclaims ;
There is a God ! the heart of man replies ;
And round the world that mighty answer rolls !—
And thus Creation, while the spirit throbs
In full response to her sublime appeal,
Can teach the mind imagination’s creed,
Till all her splendors to the soul become
The faint reflectives of a vast UNSEEN !”

SECTION II.

The Creation of the Universe.

BRAMHA is the originary of the universe. It must not however be supposed that this word conveys to the Hindu mind any just idea of that Being who is Omnipresent, Omniscient, and Omnipotent—the supremely wise, holy, just, and good Creator, Preserver, and Governor of all beings and all worlds. Bramha is indeed a being, if being may be predicated of that which is insusceptible of sensation, passion, and emotion,—which is utterly void of properties and qualities. And such a Being is the One God of the Hindus—the cause and essence of the worlds. As

Grain within grain, successive harvests dwell,
And boundless forests slumber in a shell,

so Bramha is the ONE UNKNOWN, from which the universe emanates in the way of evolution and expansion.

Inherent in Bramha are supposed to be the masculine and the feminine principles. The feminine principle is of the nature of an aptitude, or tendency, which remains inert until it is excited by the masculine principle. When it is thus acted upon, it becomes a prolific energy. At a certain period in the abyss of the unknown, an excitation of this kind occurred between these two principles. The cause and the manner of this event are alike inscrutable. It is said, in illustration of it, that as the sea evolves the wave from her own womb, so that change occurred by which Bramha passed out of a neuter into a masculine and feminine condition—out of a state of nihility into a state of entity. This change is the starting point of creation. Here begins the known. And now we read of the *ád'hipa-rusha*, and the *ád'hismáyá*—the primeval male and female,—the genitor and genitress of the universe. As yet however the genitress is merely the inherent feminine principle of the first male, which is personified

as his wife. The universe is in fact nothing more than the development of this personage in the way of a series of changes like this which commences the process of creation. Each successive change unites in itself both the masculine and feminine principles, and thus is carried along the power of self-propagation. In this way of creation, there were produced the three essential properties of nature, *Truth*, *Passion*, and *Darkness*. These properties are the basis of a threefold division which is observable in all corporeal beings, and they are represented by Brahmá, Vishnu, and Shiva. By Brahmá, the representative of passion, are developed, by means of his feminine energy, all the principles of sentient, organic, and vital action, known by the name of five senses, five organs, and five vital airs. Vishnu, the representative of truth, is the progenitor of the five principles which constitute the moral nature, viz: the heart, the seat of affection and passion,—the mind, the faculty of intelligence and

thought, the will,—the judgment, the power of discrimination,—and the self, the seat of consciousness. These two parts of the trichotomy, before noticed, constitute what is called the *Lingadeha*—that spiritual body to which belong all that agency and fruition, which are incident to beings in a disembodied state. “In it inheres the personality or individuality by which any being is distinguished from the One, all-pervading, all-upholding essence, the Deity.” By Shiva, the representative of darkness, and his consort, are produced the five elements. These evolved successively from each other. From Shiva came ether,—from ether, air,—from air, fire,—from fire, water,—and from water, earth. The several integrants of the *Lingadeha* find certain correlative properties, and appetencies in these elements, which serve as their receptivities and organs of action. Ether is the correlative of the heart, and the fruit of their united action is love, hate, pleasure, pain, and fear. Fire is the substratum of

the natural appetites, hunger, thirst, sloth, &c. All the several kinds of action which can be predicated of corporeal beings depend upon a fitting union and combination of the five elements with the constituent parts of the *Lingadeha*. This union and combination took place generically in four, and specifically in eight million and four hundred thousand modes. The *Lingadeha* is always the same, whatever may be the genus or species of beings, and therefore all beings of all the several genera and species are one and the same in respect to their higher nature. The kind of elements and the measure of them, which enter into the composition of the body of any being, determine the nature and the measure of its action and fruition. Now we read of great gods, middling gods, and little gods—superior and inferior sages—benevolent and malevolent genii—fierce giants, blood-thirsty savages, heavenly quiristers, nymphs and demons, serpents great and small, birds of mighty wing, and progenitors of man-

kind;—lightnings and thunderbolts, clouds and rainbows, falling meteors, earth-rending vapors, comets, and luminaries of various degrees,—horse-faced sylvans, apes, fish, cattle tame and wild, deer, men, and ravenous beasts with double rows of teeth,—large and small reptiles, moths, lice, fleas, and flies, with every biting gnat, and immovable substances of sundry sorts. Thus was this whole assemblage of movable and stationary bodies framed by those high-minded beings.”

The universe consists of fourteen spheres, which answer to fourteen principal divisions of the human body. The first is the earth, which extends to the clouds, and corresponds with the region of the ambilic. The second sphere extends from the clouds to the solar mansion, and answers to the region of the body between the ambilic and the midriff. The third division ascends from the solar to the lunar mansion, and answers to the chest. The fourth sphere is between the mansion of the moon and that of the stars, and cor-

responds with the part of the body between the chest and the wind-pipe. The fifth extends from the stellar mansion to that of Saturn, and answers to the mouth. The sixth sphere is the region between Saturn and the Great Bear, and answers to the region between the mouth and the eyes. The seventh is the space between the Great Bear and polar star, and corresponds with the crown of the head. These seven upper spheres are under the regency of certain gods, and constitute the heavens of the Hindus. There are seven lower spheres, which correspond with seven parts of the human body below the ambilic. Each of these divisions is subdivided into twelve parts, and thus are constituted the eighty-four hells of the Hindu Scriptures. All the appurtenances of the human system are found in the universe, considered as a living, corporeal being. The seven mountains are its bones,—the seven oceans are its viscera,—the rivers and their tributaries are its arteries and veins,—the grasses, plants, and trees are the hair. The sport-

ing winds of the fourteen worlds are the vital airs. The inferior gods do the functions of the five senses, and the five organs of action; and the superior gods perform the moral functions.

Such is this universe in the Hindu esteem. It is one vast vital, sentient, eating, digesting, voiding, thinking, loving, hating, reasoning, judging, pain-suffering, and pleasure-enjoying animal! It is the visible manifestation of Bramha—the expanded Deity. As you may light, from a common receptacle of fire, hundreds of millions of lamps of different sizes and shapes, and the light of them all will be one and the same, so all portions of the universe are one and the same with Bramha. As woolenness permeates all woolen fabrics, unto whatever forms they are wrought, and to whatever uses they may be applied, so Bramha pervades all beings and all things. As you cannot separate caloric from heat, nor the brilliancy of the diamond from the dia-

mond itself, so you cannot detach Bramha from any portion of the universe.

Corresponding with the threefold division of all corporeal beings is a threefold dissolution of them. In a state of sound sleep there is an entire suspension of sentient, organic, and mental action. The being knows not what it is,—it knows not any thing. Therefore sound sleep is a kind of dissolution of the *Lingadeha* and its elemental investment. At the time of death, the several principles which constitute the *Lingadeha* cease to hold the elements in connection with themselves, and therefore the body is reduced to its simple state. This is the second kind of dissolution. The third is the annihilation of both the *Lingadeha* and the material body, which is consequent upon their absorption into Bramha. Wakefulness is the reproduction of a being out of its first state of dissolution. Reproduction out of the second state is the reinvestment of the *Lingadeha* with a body,

which will be realized in the way of transmigration.

The earth and its contiguous spheres are subject to dissolution at the expiration of every day of Brahmá. His day is a period of 2,160,000,000 years, and his night is of the same length. Fatigued and harassed by the many labors and cares which are incident to the government of the fourteen worlds, for so long a period, Brahmá seeks repose and tranquillity in the slumbers of the night. During this repose strange events transpire. The angry sun pours down a thousand fold his wonted heat. The grass, plants, trees, all take fire, and soon the whole surface of the earth is one blaze. The head of the thousand-headed serpent, the regent of the world next below the earth, is burnt to a crisp. In his wrath, he spits fire from his thousand tongues, and scatters the flames far and wide. The raging fires, mounting upwards, ignite the clouds, and sheets of flame ascend higher and higher, and rage more and more fierce-

ly, till the earth and its contiguous worlds are one mass of burning coal. Then the rains descend in most fearful torrents for a long time. In this manner these worlds are reduced to their simple elements. They continue in this state during the long sleep of the guardian of the universe. When he awakes in the morning, and finds what desolations have resulted from the absence of his wakeful eye, he bends himself to the task of reproducing these defunct worlds. And thus it goes on every night and morning of this sleeping and waking god. The life of Brahmá measures 1,555,200,000,000,000 solar years. At the expiration of this period, Brahmá dies, and with him ends the universe. This final dissolution begins at the point where creation ended. It is the ultimate result of a reversion of the creating process. The elements severally and successively retrogress, in the inverse order of their production, until they are all merged in Shiva. In like manner the principles of perception, action, and vitality, revert and become

swallowed up in Brahmá; and the elements of moral nature are merged in Vishnu. And then Brahmá, Vishnu, and Shiva become swallowed up in the *ád'hiparusha*, and he is lost in Bramha. Thus ends the universe. Its expansion has disappeared in its original contraction. Its plurality is lost in unity—its visibility in invisibility. The fourteen worlds with all their modifications of being, gods and goddesses, demi-gods and demons,—all beings, super-human, and sub-human,—all life, animal, vegetable, and mineral,—all things, visible and invisible, movable and immovable—all, all are individually lost in—what? In Bramha—nothingness! And this is the consummation of all the hopes of the Hindu. This is the highest beatitude of Hinduism!

The past period of Brahmá's life is said to be about 77,760,000,000,000 years. There remain therefore of the period of his lifetime 1,477,440,000,000,000 years. When this period shall have transpired, there will come

the final dissolution of all things. The Hindus reckon time by four grand periods, which measure four millions, three hundred and twenty thousand years.

The Golden Age—a period of 1,728,000 yrs.

" Silver	"	"	"	"	1,296,000	"
" Brazen,	"	"	"	"	864,000	"
" Iron	"	"	"	"	432,000	"

4,320,000 years.

The 4,940th year of the iron age began in April 1845, and there will consequently remain of this age 427,060 years. In the golden age the tree of merit was loaded with fruit, and the period of human life was 100,000 years, and the stature of manhood was twenty-one cubits. In the silver age one third of the fruit of this tree was blasted, and 10,000 years were the limit of human life. In the brazen age, one half of this fruit had become corrupt, and the life of man was reduced to 1,000 years. And

in this present age of iron, very little good fruit is to be found, and the life of man is limited to the brief period of 100 years. The disproportion between the good and the bad fruit is to increase more and more through the iron age, and with this increase of vice are the age and the stature of men to diminish, until a man in his prime shall not be able to pluck with his arm the fruit of the egg-plant.

SECTION III.

Pantheism of the Hindus.

ALL entities are immaterial, and therefore matter is an annality. In each several entity is an active energy,—an inherent principle of causation,—which is called *máyá*. The first operation of this principle was the first pulsation and perception of Bramha; and because this was the first indication of

such causative power, it was termed *ád'hi-máyá*. But *máyá* is philosophical illusion. And therefore all the visible appearances in the universe, and all the unseen operatives of nature are illusory. Nevertheless inasmuch as every entity is a distinct portion and image of Bramha, and every such appearance and operation is produced by this inherent principle of causation, so wherever there is a perception, there is indicated the presence of Bramha. In this manner the whole universe is, in the view of Hindu philosophy, instinct with Deity. All the simple and combined elements,—all the diversified operations of nature,—and all the physical, intellectual, and moral functions of all the eight million and four hundred thousand modifications of being, are revelations of the all-pervading Bramha. Hence it is that the Hindu not only sees God in every thing, but he considers every thing to be God. Says Mr. Wilford—"It is held, in the Vedánta, that the Divine Spirit permeates or pervades all nature, and though the

shakti-máyá be considered an emanation of that Spirit, yet the emanation is never wholly detached from its source, and the penetration is never so perfect as to become a total union, or identity." In the view of the Hindu, the elements, earth, air, fire, and water,—the sun, and moon, and all the host of heaven,—the oceans and rivers, and the rains and the dews,—the rocks of the mountains, the grasses of the field, and the trees of the forest,—men, beasts, birds, and creeping things,—these all are God; and to these he bows down, and pays religious homage. This is his creed:—"When I worship a stock, a stone, and a lump of clay, I worship God. When I bow down and do homage to a Bráhmaṇ, a cow, a monkey, and a snake, I worship God; for he is in every creature and thing, and every creature and thing is in him. When I worship any one of *the three hundred and thirty million* gods and goddesses, I worship God; for they are all portions of God, and their works are his works. And

therefore homage to them is homage to him. Yea, all things are God. This universe is God, and God is this universe."

The inventors of Hinduism having conceived the elements of nature, and their several combinations and operations, to be produced in the ordinary ways of generation, were led by the same analogy to invest them with physical bodies and animal passions, and to dignify them with the name of gods and goddesses. This step is impelled by these steps which were pressing behind, and it carried the Hindus into the illimitable region of Polytheism.

Who knows not that there's nothing vile nor odd
Which brain-sick Bráhmans turn not to a god?
Some of these blockheads, bulls and cows adore;
Fish, reptiles, birds, and snakes, as many more:
A long tailed ape, some suppliants admire,
Or man-like elephant,—a god their sire:
One race, a god half-man, half-fish, revere,
Others to beastly moities adhere:
Hosts to a stone's high deity bend down,
While others sticks with adoration crown;

Nay, vegetables here hold rank divine—
On leeks, or mushrooms, 'tis profane to dine.
Oh, holy nation! where the gardens bear
A crop of gods throughout the tedious year!"

SECTION IV.

Idolatry of the Hindus.

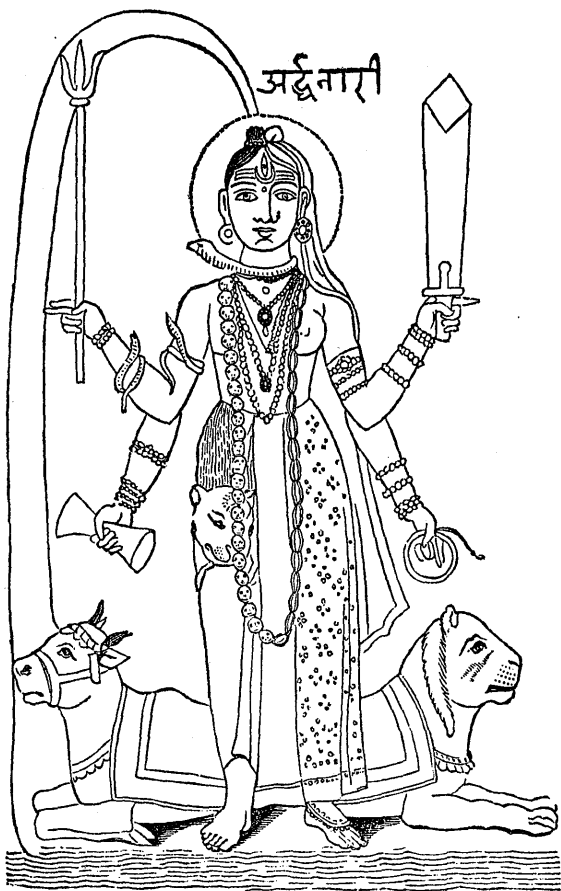
IDOLATRY is the counterpart of Polytheism. An argument for it is readily found in the plea that it will aid the mind and the heart of the worshiper to have before his eyes the visible representations of his gods. He sees them in the several forms in which they have manifested themselves to mortals, and engaged in the acts for which they are particularly distinguished. With a view to an impression of this kind, the gods of the Hindus are represented by images of men, and beasts, and monsters, which unite the forms of man and beast—some black, some white, some blue, some

yellow, and some red;—some with one, some with three, some with five, and some with seven heads;—some with two, some with four, some with ten, and some with fourteen hands;—some mounted upon the horse, some upon the bull, some upon the swan, some upon the lion, and some upon the rat;—some with weapons of war, and some with implements of peace;—some in the act of paying homage, and some in the act of receiving homage;—some marrying, some sporting, some fighting, and some stealing. These images consist of sundry materials, sizes and workmanship. They are molten, and graven, and penciled. They are gold, silver, brass, copper, stone, wood, and earth. They are of sorts suited to the pocket, the domestic sanctuary, and the temple. They are pictured upon books, upon the exterior and interior walls of the dwelling house, the shop, the school, and the temple. These images, when duly consecrated according to the Hindu ritual, are supposed to be the habitations of the

gods, in the manner that the body is the habitation of the soul. They are, therefore, more than mere representations of the gods, whose likenesses they bear. They are very gods, in the estimation of the worshiper. He addresses to them prayers and supplications, and he presents to them oblations of food and offerings of money. The shapes and attitudes, in which these gods and goddesses are presented to the view of the beholder, are often the most unseemly and abhorrent, which the depraved and corrupted mind of man can invent. Of the ten reputed incarnations of Vishnu, one is half-man and half-fish;—a second is half-man and half-tortoise;—a third is half-man and half-lion;—and a fourth is the human body with the head of a boar. And this gentleman is engaged in the very reverent perusal of the Scriptures. The accompanying engraving represents Shiva and his wife Párwatí united in one person. The right half is the god, and the left half is the goddess. The snakes which constitute his

arm and wristlets, and that which protrudes its head over his shoulder, represent this god as a religious devotee in the act of doing penance. His hands hold a trident, and a drum to be sounded by the destroying angel. The collar of heads is also descriptive of Shiva's character. He is the destroyer. This collar terminates at half its length, where commences the collar of Párwatí. She holds in her hands a cord, with which to bind victims, and a sword, or sacrificial knife. Shiva wears a tiger's skin about the loins, the usual appendage of a devotee of the order to which he belonged. The bull and the tiger are the steeds of Shiva and Párwatí. The bull is always found in the temples of this god. The river Gangá, or Ganges, which issues from the head of Shiva, and the moon upon his forehead, will subsequently come into view.

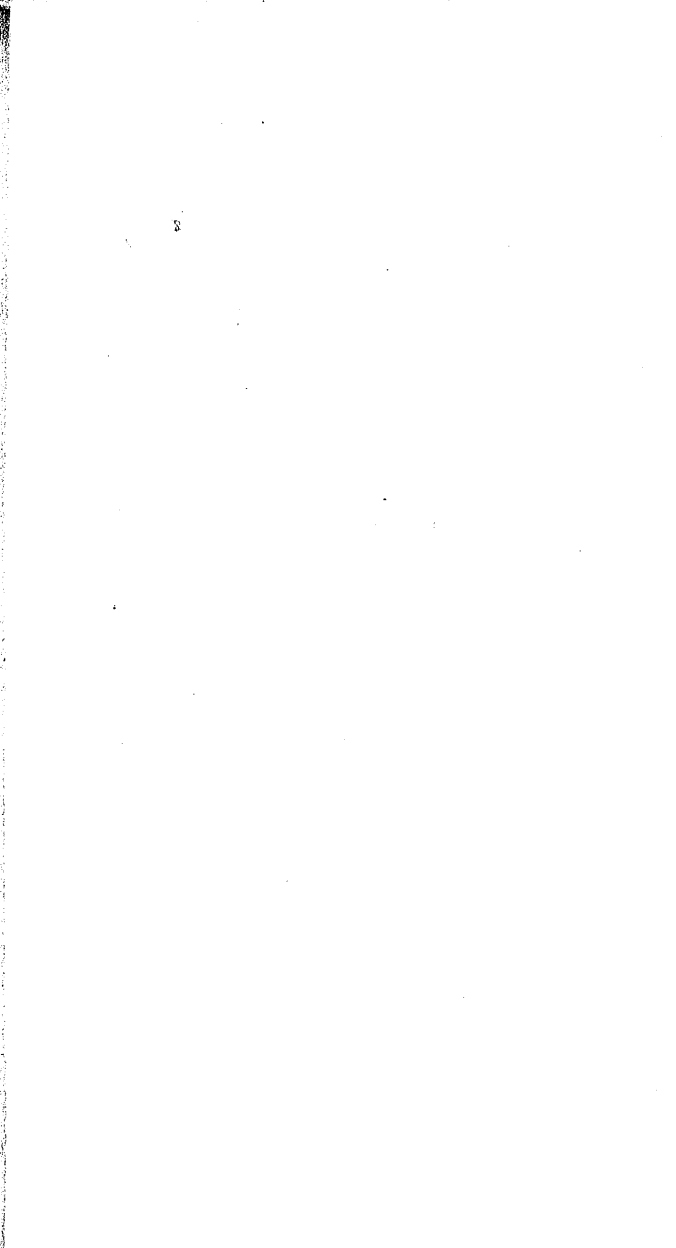
India is full of the abominations of idolatry. Every town, and village, and hamlet, has its guardian divinity in the shape of some huge stone man, or beast, or creeping

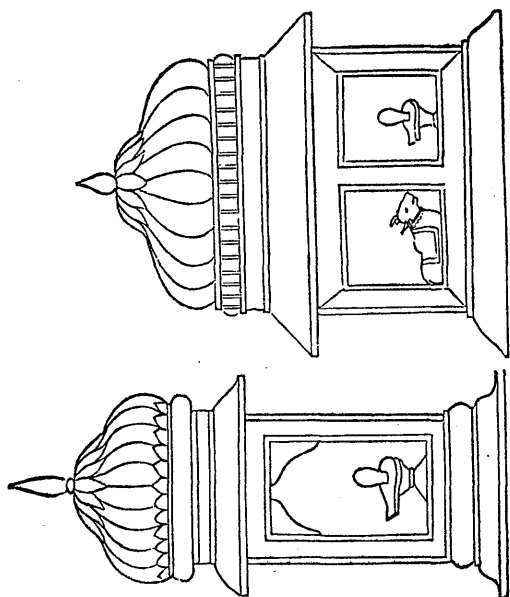


SHIVA AND PÁRWATÍ.

thing. Every family has an assortment of these images, varying with its taste, means of purchase, and measure of devotion; and to these all the members of the family bow down in daily adoration, praise, and prayer. The duties of family worship cannot be performed by proxy. Each man, and woman, and child, must worship for himself and for herself. This service is brief. It consists in standing before the image, and then carrying the two hands united by the palms gently to the forehead, and inclining the head towards the image, repeating, at the same time, some words of prayer, and praise. Sometimes the worshiper prostrates himself upon the ground, and lays his head at the feet of the god. There are other parts of image worship, which are usually performed by a priest, employed for this purpose. These consist chiefly of the duties, in behalf of his godship, of the bath-room, the wardrobe, and the pantry. The gods of stone and brass must be washed, clad, and fed. In private dwellings the

images of the family are enshrined in niches in the walls of one of the apartments. In temples they occupy an ante-room, which is situated opposite the door, and in the remote part of the building. Here a lamp is always burning before the image. A small bell is suspended before the entrance of this inner sanctuary, which the worshiper strikes to apprise the god of his approach, or to call away his attention from some other worshiper. It does not seem to occur to the Hindus that these circumstances indicate the inability of their gods to see in the darkness, as in the light, and to heed the services of millions at one and the same time. The temples of the Hindus differ much in their construction and dimensions. Those of the larger class are usually built of stone, or of brick, and sustain one, two, or more domes. Their adornment is chiefly upon the exterior of the building, and consists for the most part of representations of Hindu Mythology, either engraved, stuccoed, or painted. There is



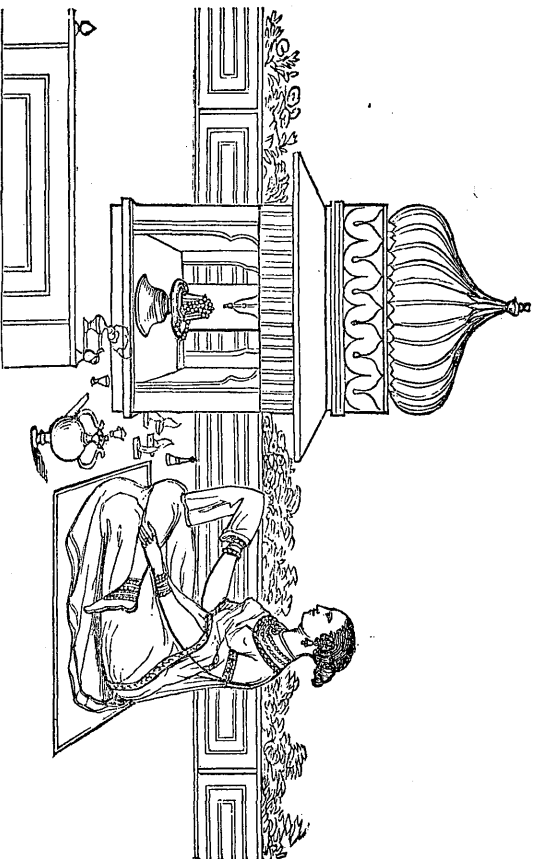


TEMPLES SACRED TO SHIVA.

nothing like social worship among the Hindus; and therefore the interior of the building is one single apartment, which is wholly void of both embellishment and furniture. It presents only plain walls, and a naked stone, or earthy floor. The smaller temples are constructed of stone, brick, and mud, and are often little else than enclosures and shrines for the idols. In the large towns and villages there are many temples, sacred to different gods and goddesses, and these are much frequented, particularly in the morning and evening. Images are frequently seen by the way-side, and in the fields, which have been set up for the convenience of the traveler, the husbandman, and the herdsman. Here is presented a view of the minor class of temples, sacred to Shiva. One is the view of the shrine of the bull, and linga and yoní, which are symbolical of the agencies employed in the production of the universe. The other presents the linga and yoní, and a female in the act of worship. A wreath of flowers is

laid upon the linga, and the young woman is seated in the usual posture, and affords a view of the costume and adorning of Hindu females. She is burning incense, and uttering prayer.

In addition to the daily occurring domestic, and temple services, in honor of the gods, there are the festivals of the gods, which occupy about one third part of the year. On these occasions, images of the gods and goddesses are carried in processions through the streets, attended by instruments of music, a display of fire works and banners, and whatever will serve to attract the attention of the multitude, and excite the admiration of the deluded worshiper. The more distinguished of these festivals congregate, from different and distant parts of India, from fifty thousand, to three hundred thousand pilgrims. "It is calculated that the pilgrims who visit Jagannátha, amount annually to one million two hundred thousand; for they come from every part of India, even from Kábul, a



A FEMALE IN THE ACT OF WORSHIP.

distance of sixteen hundred miles; and that one in ten of this immense assemblage die, —a mortality equal to *one hundred and twenty thousand* persons every year.” At the time of these festivals every Hindu consecrates his dwelling with new images of these supposed deities, and devotes a portion of his means to their worship. In this way it occurs that image-making is one of the most lucrative employments in India.

When visited by any special calamity, such as drought, pestilence, and famine, the Hindus betake themselves for deliverance to the more earnest worship of images. There seldom occurs a year, in which any considerable town, wholly escapes a visitation of the small pox and cholera. The people suppose these fearful diseases to be the forms which certain cruel goddesses assume, for the purpose of chastising the neglect of their worship. When, therefore, any place is visited by either of these diseases, new images must be consecrated to the goddess who has come to redress her

wrongs, and propitiatory sacrifices and offerings must be made. As the disease becomes more virulent, so the people become more mad upon their idols.

Images are among the objects first presented to the mind of a child, and thus its first moral impressions become associated with this worship, and they grow with its growth, and strengthen with its strength. Often have I seen the father and the mother bring their young children to the temple, and there teach them to raise their hands, and bow their heads, in adoration of these gods of earth and stone. The Hindus are incited to the worship of images by the influence of example and habit. They every day, and many times in the day, witness this kind of worship. The high and the low, the rich and the poor, the king and the subject, pay homage to these imaginary gods. If the Hindu would avoid seeing this service done to idols, then he must needs go out of India. Otherwise, he cannot avoid witnessing it;—for it will meet

him in the house, and in the temple, in the school-room, and in the shop, in the highways and the by-ways of the town, in the fields, under every green tree, and upon every high hill. The Hindus are also carried away unto these dumb idols by the influence of their passions and appetites. To acquire the favor of the gods, and to avert their wrath, they bow down and worship these images. On a certain day of each year, the people of the several castes do religious homage to the different sources and implements of their wealth and subsistence. ♦ The broker worships his gold and silver,—the merchant his wares, the Bráhma his books, the cultivator his implements of husbandry, the herdsman his cattle, and the shepherd his flocks. A single example of this kind of homage will suffice. It is the custom in India for every man who keeps horses, to employ a keeper for each horse. On the day mentioned, all horsekeepers repair to their masters, and petition for a goat. Having obtained the

goat, or money to purchase it, they take their horses, and decorate them with garlands of flowers, and, preceded by instrumental music, they lead them about in processions. Then they lead them to the river, or tank, and bathe them, after the manner of bathing the images of the gods, sacrifice the goats to them, and then devoutly worship them. The festival ends with feasting upon the sacrificial meat, and carousal. The mind and the heart of the Hindu are fast bound in the chains of idolatry. All the influences which act upon his moral being press his neck to the yoke of his gods. He loves his servitude, and glories in it. Satan loves it, and leads him captive at his will.

SECTION V.

Character of Hindu Gods.

THE character of the gods is utterly depraved, impious, false, cruel, and debauch-

ed. The lives of the gods, as shown by their own historians, were little else than one continued succession of immoralities; the parallel of which can nowhere be found. It would seem, indeed, that the writers of the Hindu Scriptures had conceived these gods to be superior to men, for the very purpose of showing them guilty of indecencies and crimes, which, in number and enormity, surpass the power and the brevity of life of human beings to commit. And they are obliged to allow them a series of births and transformations, for the achievement of exploits so numerous, and so wonderfully debased and ungodlike. The grossest outrages upon decency and humanity are perpetrated by the worshipers of these unblushingly immodest, and most inhuman gods, for the sake of showing them befitting respect and honor. There is a certain festival of the Hindus at which the people exhibit the most indecorous objects, and indulge in the most obscene discourse. All restraint, which is

scarcely sufficient to render a residence among them tolerable to a virtuous and pure mind, is now taken off, and sons and brothers are wont to insult with the grossest speech and gestures their own mothers and sisters. Yea, old men find their age renewed by these ribald and lecherous sports, and no female will be seen in the streets, only by the greatest necessity. This festival is going into disrepute.

Mr. Maurice has given a sad but faithful account of the condition of the *dancing girls* of India. He says:—The priests of Mahádeva, the same as Shiva, industriously select the most beautiful females that can be found, and, in their tenderest years, consecrate them (as it is impiously called), to the service of the presiding divinity of the temple. They are trained up in every art to delude and to delight; and, to the fascination of external beauty, their artful betrayers add the attractions arising from mental accomplishments. Thus is an invariable rule of the Hindus, *that women*

have no concern with literature, dispensed with upon this infamous occasion. The moment these helpless victims reach maturity, they fall victims to the lust of the Bráhmans. They are early taught to practice the most alluring blandishments, to roll the expressive eye of wanton pleasure, and to invite to criminal indulgence by stealing upon the beholder the tender look of voluptuous languishing. They are instructed to mould their elegant and airy forms into the most enticing attitudes, and the most lascivious gestures, while the rapid and graceful motion of their feet, adorned with golden bells and glittering with jewels, keep unison with the exquisite melody of their voices. Every temple has a band of these young syrens, whose business, on great festivals, is to dance in public before the idol, to sing hymns in his honor, and in private to enrich the treasury of the temple with the wages of prostitution. These women are not, however, regarded in a dishonorable light; they are

considered as *wedded to the idol*, and they partake of the veneration paid to him. They are forbidden ever to desert the temple where they are educated, and are never permitted to marry; but the offspring, if any, of their criminal embraces, are considered as sacred to the idol; the boys are taught to play on the sacred instruments used at the festivals, and the daughters are devoted to the abandoned occupations of their mothers. A system of corruption, so systematical, so deliberate, and so nefarious, and that professedly carried on in the name and for the advantage of religion, stands perhaps unrivaled in the history of the world, and the annals of infamy. It was by degrees that the Eleusinian worship arrived at the point of enormity above recited, and the obscenities, finally prevalent, were equally regretted and disclaimed by the institutors; but, in India, we see an avowed plan of shameless seduction and debauchery; the priest himself converted into a base procurer, and the temple into a public brothel."

Do we shudder at the cruel superstitions of ancient Carthage, whose inhabitants were wont to appease their unrelenting deities by the sacrifice of their tenderest offspring, and the immolation of their choicest youth? What then should we think of the scenes which are every year witnessed along the banks of the Ganges, and at the numerous places of pilgrimage in India? The infirmities of age, and the helplessness and innocence of infancy, cease alike to awaken in the heart indurated by Hinduism, the feelings of filial and parental tenderness, and children haste to plunge their parents, and mothers their babes, into the deep waters of the Gangá, at the bidding of the gods. A scene the like of which is every year witnessed at Gangá, Saugor, is aptly described by Mr. Chamberlain of the Serampore Mission. "Arrived here this morning. Astonished beyond measure at the sight. Boats crushed together, row upon row, for a vast extent in length, numberless in appearance, and the people

swarming everywhere! multitudes! multitudes!—we soon left the boats, and went among the people. Here we saw the works of idolatry and blind superstition. Crowds upon crowds of infatuated men, women, and children, high and low, old and young, rich and poor, bathing in the water, and worshipping Gangá, and spreading their offerings on the shore, consisting of rice, flowers, cowries, &c., for the goddess to take, when the tides arrive. The mud and water of this place are esteemed very holy; and they are taken hundreds of miles upon the shoulders of men. They sprinkle themselves with the water, and daub themselves with the mud, and this, they say, cleanses them from all sin; this is very great holiness. In former years, it was usual for many to give themselves to the sharks and alligators, and thus to be destroyed.”

The immolation of the widow upon the funeral pile of her husband is called *Satí*. The origin of this cruel rite may be briefly stated. The god Shiva married a daughter

of Daksha, Satí by name. Daksha made a grand sacrificial feast, to which he invited all the gods and their wives, except his distinguished son-in-law, and his wife. Satí was very much incensed by this neglect on the part of her father. After a vain attempt to persuade her husband to accompany her to the sacrifice, though unasked, she went; but finding only a confirmed continuance of the slight offered to her beloved husband, she threw herself into the flame, and thus spoiled the sacrifice. Shiva, in vengeance of her death, beheaded his father-in-law, who was afterwards resuscitated with the head of a goat substituted for his own, and dispersed his guests. He then took up the body of his wife, and, in mingled triumph and lamentation, began to dance over the earth. "The several places to which the limbs of Satí were dispersed, in this frantic dance, obtained an equal sanctity, and were honored with the same phallic symbol, as were those which received the several mangled remains of the Egyptian

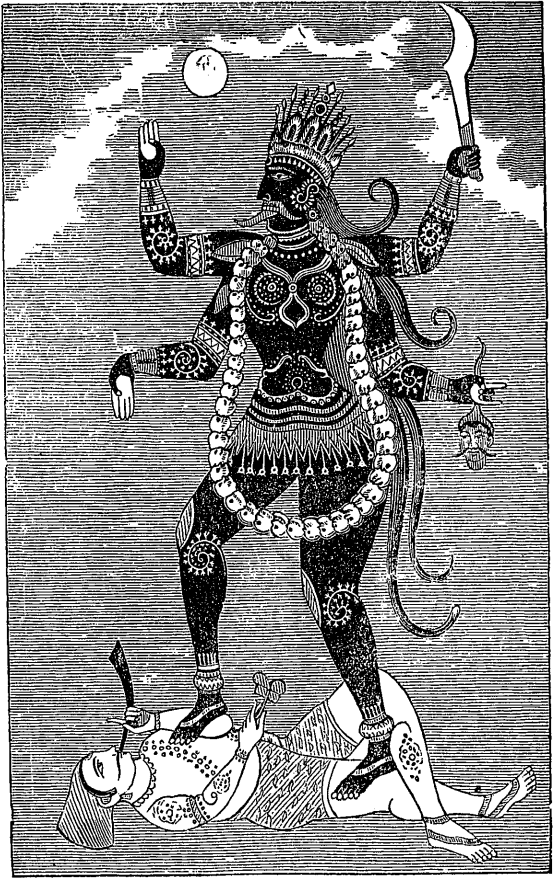
Osiris by the piety of his wife Isis." There are in India, fifty one of these places. Káli-ghát, in the neighborhood of Calcutta, received the fingers of the goddess, and is distinguished for an annual festival in honor of this patron of blood and impurity. It is, in imitation of this conduct of *Satí*, the wife of Shiva, and in commemoration of this act of self-destruction, by which she was avenged of the affront which her father had offered her husband, that every self-devoted and self-immolating wife obtains the sacred name of *Satí*. In those parts of India, which are subject to British rule, the rite of *Satí* has been made penal. This fact, however, does not affect the nature of the religion which sanctions this cruel and criminal custom. British legislation may arrest the execution of Hindu law; but it cannot blot from the pages of the Hindu Bible that law which makes it the duty of the widowed wife to give her life to the flames, which consume the corpse of a husband. In that record of Hinduism it is

written:—The wife who commits herself to the flames with her husband's corpse, shall reside in Swarga—the second sphere above the earth;—accompanying her husband, she shall so many years dwell in this abode of the blessed, as there are hairs on the human body, viz. *thirty-five million*. As the snake-catcher forcibly draws the snake out of the earth, so bearing her husband from hell, she shall with him enjoy the delights of heaven, while fourteen Indras reign.” Indra is the regent of Swarga. “By this act of Satí, the woman and her husband are cleansed from all sin, and received into heaven; and thus the relatives of the woman are rendered happy; and this becomes a ground of boasting among her connections; because the woman by this act has delivered three generations from misery. Such is the Shástra. Again, it is reasonable that the woman should thus die, because the husband is the wife's guru, spiritual instructor; and when once a widow, she is deprived of the pleas-

ures of life; so that it is better for a Hindu widow to die, than to live." So reasons the disciple of Hinduism.

Here is an image which pictures a goddess, whose necklace is composed of human heads—whose hands bear a bloody cimeter, and a decapitated human head,—whose tongue protruding from the mouth is dripping with human gore—and whose feet are standing upon the human victims that have been offered in sacrifice to appease her anger. The picture is the very image of the goddess Káli. The time was when human sacrifices were needful to render her propitious. But the supremacy of the English has inspired her with unwonted leniency, and now the blood of sheep and goats will insure her favor. At the time of her annual festival, the streets are flooded with blood, troops of dancing girls are plying their trade, and scenes of unspeakable abomination, cruelty, and crime, are exhibited by night and by day.

It may be here mentioned that the chief



KÁLÍ.

gods and goddesses are said to have manifested themselves, for the benefit of the inhabitants of the worlds, in countless forms; and for the sake of definiteness, the Hindu writers ascribe to each god and goddess a thousand appellations, which are descriptive of qualities and exploits. In this way it has occurred that Káli is known by the names of Bhawáni, Párwati, Durgá, and Gáurí. She is Deví, the goddess by way of eminence, and in this character she is the same with Ád'himáyá, the first female, and Mahámáyá, the Great Mother. In this aspect, she is superior to the Triad itself, Brahmá, Vishnu, and Shiva. Nevertheless, she is everywhere the wife of Shiva, who is also called in these pages, Mahádeva, Ishwara, and Shankar. These circumstances are mentioned to prevent the necessity of frequent explanation.

There is, in India, a class of persons called Thagas. Their origin and character are thus stated, "Bhawáni once formed the determination of exterminating the whole

human race, and sacrificed all save her own disciples. But discovering to her astonishment, that through the interposition of the creating power, whenever blood was shed, a fresh subject immediately started into existence, to supply the vacancy she had caused; she formed an image into which she instilled the principle of life, and calling her disciples together, instructed them in the art of depriving that being of life, by strangling with a handkerchief. This method was found on trial to be effectual, and the goddess directed her worshipers to adopt it, and to murder without distinction those who should thereafter fall into their hands; at the same time bestowing on her followers all the property of the murdered victims." These persons constitute a clanship, which speak a language known only to the initiated, and every member of which has a place assigned in the work of death. They separate into companies, and disperse themselves over the land. Each company has a person to

use the noose for strangulation, and one to take away the clothes and money of the victim, and one to dig a grave, and another to put into it the murdered man, and still another to fill it. In this manner they are able to use great dispatch. As they are not distinguished by any peculiarity of costume, and as there are found among them persons of all castes, they can mingle with travelers without exciting suspicion. Many are their victims. Before setting out upon an expedition of this kind, they ask counsel of the gods. They all unite with uplifted hands in this prayer,—“If it be thy will, O Ishwar, and thine, O Bhawání, to prosper our undertaking for the sake of the blind and the lame, the widow and the orphan, vouchsafe we pray the call of the female jackall on the right.” They consecrate a portion of the spoils to their patron goddess, and appropriate the rest to their own use. The East Indian government has taken measures, which are hastening the extermination of this dreadful system of plunder and murder.

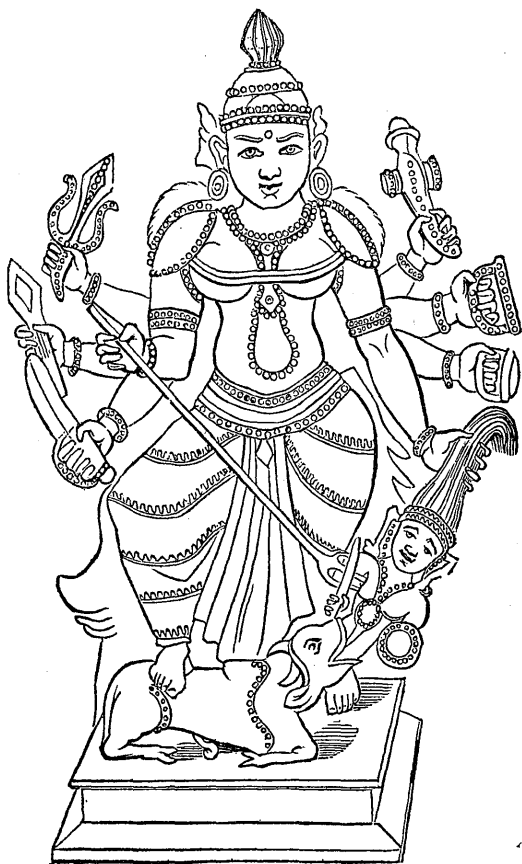
Shiva is always seen with the figure of the moon upon his forehead. The cause of this is thus stated; *Chandra* the regent of the moon, was traveling the earth in company with his wife *Rohiní*, and they unwarily entered the forest of *Gáurí*, where some men having surprised *Mahádeva*, caressing that goddess, had been formerly punished by a change of their sex, and the forest had retained the power of effecting the like change upon all males who should enter it. *Chandra* instantly becoming a female, was so afflicted and ashamed, that she hastened far away to the West, and sent *Rohiní* to her seat in the sky. She then concealed herself in a mountain, where she performed acts of the most rigorous devotion. Darkness then covered the world; the fruits of the earth were destroyed; and the universe was in such dismay, that all the gods imploringly besought the aid of *Mahádeva*. He had no sooner placed *Chandrí* on his forehead, than she became *Chandra*. And now being restored to his sex, he

rejoined Rohiní, and all things resumed their wonted state.

Durgá is seen in the accompanying picture. This is her origin. There was a certain demon who had, by the practice of religious austerities in honor of Vishnu, acquired a degree of merit which gave him a supremacy over Indra, and he took possession of Swarga. He subsequently made such a display of his power and consequence, that all the gods began to tremble for their thrones. It was found upon inquiry that Vishnu, the preserver, had given the demon a pledge, on condition of this service, that no being then existing should be able to deprive him of life. And now all the energies of the indignant gods were concentrated and united in the production of the veritable and horrible Durgá. She is therefore an incarnation of wrath. Himá-laya supplied her with a lion, upon which she mounted and went in pursuit of the demon King of Terrors. To elude the pursuit he took the form of the buffalo. But

this did not succeed. Durgá approached him, and with her broad-sword severed his head from the body. Forthwith there came in the place of it the head of a man, and she grasped it by the hair with her left hand, and with her right hand plunged her trident into his heart. And thus the monster died.

Krishna has been said to be the darling god of the Hindu women. Whatever may be the partiality of the women for this person, it is most certain that he is esteemed by the men in a measure which does them no honor. For history cannot furnish the record of an individual whose life, in childhood, youth, and manhood, has been so utterly vicious, libidinous, and impious, as the Hindu Scriptures show the life of this god to have been. Any notice of his exploits can be interesting only in the way of illustrating the character of the Hindu gods, and the nature of the Hindu Bible. Krishna was born at Mathurá, in the province of Ágrá. When yet an infant he was



DURGÁ.

carried to Gokul, a town on the north of the river Yamuná, to escape the threatened vengeance of a maternal uncle. His foster parents were of the herdsman caste, and the early part of his life was spent amongst people of this class. The men are called *gopal*, and the women *gopí*. It is said that he married *sixteen thousand and eight* of the young milk-maids of Gokul, and that by a miracle continually repeated, each one was convinced that she alone enjoyed the god, and that he never quitted her an instant for the company of another.

One day about noon, Krishna went to the house of a Gopí. She had gone to the river for water. When she returned to the house, she found the child alone eating butter. She says to him, "What, are you here stealing my butter?" He replied, "No, I am not stealing, you are yourself the thief. I am eating but my own butter; and who are you, to question me in this manner?" She replied, laughingly, "Lit-

tle thief, this is my house." "True enough," said Krishna, "you call this house yours. But if you will carefully consider the matter, you will not fail to see that neither this house, nor your very body, is your own." Then the gopí fell into this train of thought, "Very true, this body is perishable. The universe is transient. All these objects of sense are the fruit of *máyá*, and are therefore fleeting as a dream. Who ever caught fish at night in a mirage? Who did ever by moonlight in a moonless night bind the feet of a snake with a rope of sand? Who ever saw a potter's vessel made by the son of a barren woman? How then can I call this body my own?" In this mood she stood. In the meantime, Krishna had ate up all the milk, curds and butter in the house, and was ready to depart.

A gopí made this report of the doings of this young god. "Krishna came to our house, and how do you think he managed to get at the *sinka*?" The *sinka* is an ap-

paratus of netting which suspends a vessel of milk, ghí—clarified butter, and the like, from some inner portion of the roof of the house, to prevent the ingress of ants, rats, &c. “Well, he gathered together all the stools, and placed them one upon the other. And then he placed one of the boys of his company upon the topmost stool, and then he gets upon his shoulders. And the vessel is still beyond his reach. Well, he now takes the churn-staff and punches a hole in the bottom of the vessel, through which the milk flowed copiously. He says to the boys, ‘Mind ye and stop your teasing; just open your mouths and catch the milk that flows from my elbows.’ The boy upon whose shoulders he was standing began to pinch his legs, saying, ‘You little blue fellow, you are getting it all yourself. Pray, just give me a drop or so.’ Then Krishna caught his hands full, and freely gave him. When they had long drunk, the boys said, ‘How is this, the vessel seems a very little one, but we have had our fill, and yet the

milk flows on.' At that instant the gopí made her appearance, and Krishna says to his fellows, 'Haste, boys, be off quick.' Whereupon they fled, and the woman came in, and cutting off the retreat of Krishna, says, 'Now, you rogue, I have caught you. What need I care for the accomplices, when I have the principal? When a man has made sure the favor of the superior gods, what need he fear the inferior gods? When one is sinking up to his throat in nectar, why shall he care to slake his thirst at a pool of water? When a man has picked up a diamond, why shall he gather pebbles upon the plain? So is it with me, now that I have fairly caught you, Mr. Krishna. Now you shall go with me to your mother, and you will get a sound drubbing.' While she was rating him, in this manner, he had filled his mouth with milk, and come near the door. The woman thrust herself before him, saying, 'You don't get away so, sir.' Just then he spirted the milk from his mouth into her face, and while she was rubbing her eyes open, he ran away at full speed."

Krishna went one day to the house of a neighbor, when the people were all absent, save the young wife of one of the sons. He says to her, "Where does your mother keep her butter? Now, see you don't tell any lies about it." The girl was alarmed, and left the house. He then went into the house, and finding the butter, he ate what he liked. This done, he took some butter upon his fingers, and going into the court, he caught the girl, and rubbed the butter upon her face, and then ran away. When the old lady came home and saw the condition of the girl's face, she exclaimed, "Ah! you thief, it is you that eats my butter every day. We were accusing Krishna of it, but your deeds have found you out." The child replied, "Mother-in-law, hear ye: Krishna put the butter upon my face, and then ran away." The gopí chanced to look outside, just at that moment, and saw Krishna standing in the court. She said to him, "This is fine business for you, steal all the butter of the house, and then

daub the child's face, thinking to bring the blame upon her." He made reply—"Positively, madam, while I was playing here in the court, she was stealing and eating the butter. And then she came and rubbed some upon my face, and fleeing into the house, hid herself." And now the gopí scolds and beats the son's wife. "You are a real brat—a very carcase. Why do you steal in this manner, and then falsely accuse the child?"

These are some of the most harmless pastimes of this young god. The narratives of his sports with the young gopí of Gokul are fit only for Hindu eyes and ears. And yet these are the very stories in which the men, women, and children of India most delight. The picture here presented, represents Krishna as an infant, in the posture of creeping, and in the act of carrying off a ball of butter. In this form he is worshiped.

Among the miracles of Krishna, it is related that one time, when he was near



KRISHNA.

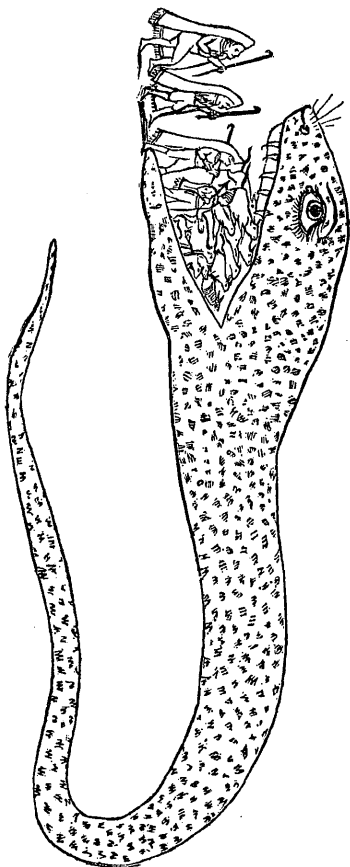
being overcome by those who were seeking his life, he produced an immense snake, in whose stomach, he and his comrades, together with their herds and flocks, found a safe retreat. This scene is brought to view in the accompanying picture.

The events of the following story transpired in the vicinity of Jalná, and were related to me by the people of that place. Jámbuwat is a fabulous bear, and the reputed father-in-law of Krishna. I visited his den, which is now a place of worship and pilgrimage. Krishna and his friend Nárad were traversing the earth in search of a certain priceless gem, which had been purloined by the son of a certain king. They one day chanced to come to the habitation of Jámbuwat, and finding the entrance unprotected, they went in. On casting his eyes about the room, what was Krishna's surprise and joy, when he saw the long sought gem fixed in the bed curtains of Jámbuwat. But before he was able to possess himself of it, he was seen by

the lord of the mansion, who approaching began to upbraid him for having entered his dwelling unbidden. Krishna thought himself insulted by this remonstrance, and fearing he might fail of the object of his search, he laid hold of the uncouth stranger. Jámbuwat, nothing daunted, grappled with him. Long and doubtful was the struggle for mastery. At length Jámbuwat declared himself vanquished, and sued for terms of amity. Krishna replied, "Grant me that resplendent gem which I saw in your bed curtains." "That," said Jámbuwat, "is to be given to him who shall marry my daughter." "Be it even so,—it is mine; for I will marry her." The preliminaries of marriage were settled. The nuptial day came, and a vast concourse of the bride's kindred and friends were the guests. Music, which is alike indispensable for the festivities of gods and men, was not wanting on this occasion—for Nárad had brought with him the sweet viná.

hna called upon his friend to entertain

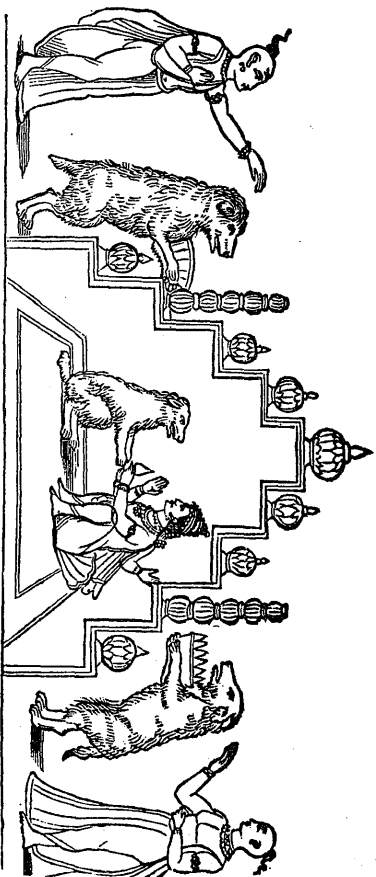
AN IMMENSE SNAKE.





them with its melodious strains. Nárad, with becoming professional pride, declined this proposition, on the ground that the persons constituting that assembly could not duly appreciate his skill. Krishna was not a little moved by such insinuation of a want of musical taste, on the part of the people with whom he was entering into affinity. He could not see why Mr. and Mrs. Bruin, and their fair daughter, his spouse, should not have as fine a taste, and as keen a relish for music, as people with less legs and hair. But finding it impossible, either by entreaties or threats, to prevail upon his friend Nárad to comply with his request, he desired him to put the instrument into the hands of his rough visaged neighbors. Nárad indignantly refused to comply with this preposterous request, from a very natural impression of the certainty that his favorite viná, his main dependence for subsistence, would be utterly spoiled in the hands of such a musician. But when Krishna had given him assurance of remu-

neration for any injury which should be done the instrument, he relinquished it. The black gentleman took the viná, and began to tune it; meanwhile Nárad was quaking with fear. He then began to play the instrument, with an accompaniment of his deep, thundering, vocal bass. Never was there such a display of musical skill; every soul was enchanted. Inanimate nature was moved by the power of this unearthly music. The very stones were melted. At length the musician, having given full proof of his skill, laid the instrument down, and Nárad seized it in an ecstasy of joy. But who shall tell his dismay, when attempting to take it up, he found it cleaving fast to a rock. When the music ceased, the liquefied rocks resumed their wonted condition, and thus the viná became imbedded in stone. To relieve him of his astonishment and grief, Krishna called upon another brother Bruin, who came forward, and began to clap his hands, and to sing. And now music was heard not less raptu-



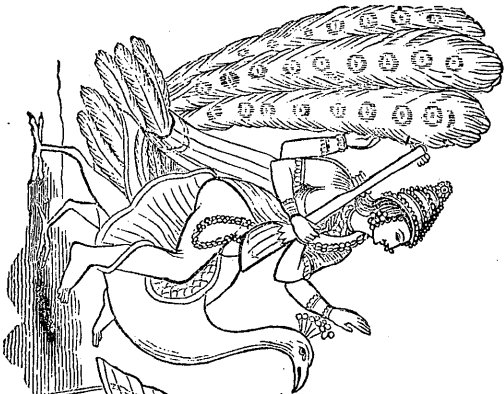
KRISHNA TAKING TO WIFE THE DAUGHTER OF JAMBUWAT.

rous than that which flowed from the chords of the viná. The stones were again reduced to a state of liquefaction, and Nárad received his instrument uninjured.

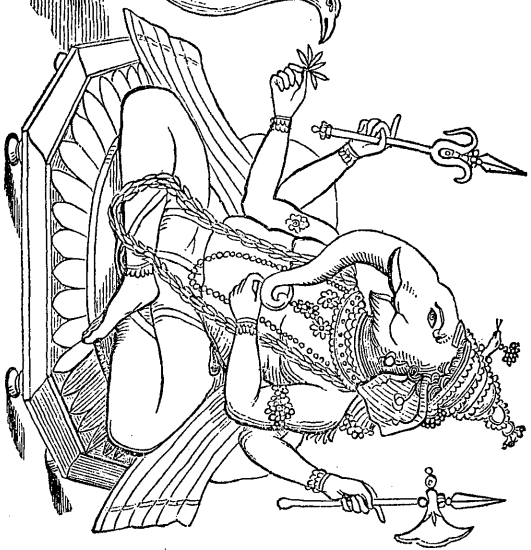
Ganesha is another of the monsters whom the Hindus adore. It is said that Párwatí, produced him from the excrementitious particles and impurities of her own body, on account of which, Shiva, her husband, was jealous and displeased. It once happened that Ganesha had a battle with Vishnu, and he had won the day, but that Shiva interposed, and cut off his head. Párwatí was overwhelmed with grief and indignation. She proceeded in revenge to a course of rigorous austerities, which put in the greatest jeopardy the whole universe. Nothing would serve to divert her from these acts of devotion, but the restoration of the life of her son. Upon the very earnest solicitation of the congregated gods, Shiva consented to restore to his wife this darling child. But when he sought for the severed head he could not find it. It was then de-

terminated, in the way of remedying this inconvenience, to attach to the headless trunk of Ganesha the head of the first animal that should chance to come along. This happened to be an elephant with one tusk, and therefore Ganesha was restored to life with the head of an elephant substituted for his own, which was irrecoverably lost. In this shape he always appears in the images which represent him. As an indemnification for this loss, and a farther satisfaction to Párwatí, all the gods consented that the name of Ganesha should stand foremost in all acts of invocation and religious worship. This God is also known by the name of Gánpatí—the lord of troops. His countenance and blessing are sought at the commencement of all the ordinary and extraordinary business of life. Before proceeding to a journey, to the building of a house, the occupation of a new dwelling, and the like undertakings, his favor is specially propitiated. The image of Ganesha is often seen carved upon the lintel of the door, and

SARASWATÍ.



GANESHA.



painted red, the usual color of his godship. His images are always found in schools, and every boy is put to the act of propitiating his aid, when he is about to enter upon his education, the usual period of which is the age of five or six years. The following story is related of this god. There were six holy sages who with their wives conspired against the life of their brother Gotámá and his wife. With a view to involving them in the greatest possible guilt, and procuring the vengeance of the gods against them, they prevailed upon Ganesha to assume the shape of a cow, animated by the veriest spark of life, and to appear before Gotámá in such manner as to provoke him to strike her. The cow came, and Gotámá in a moment of exasperation caught up a blade of grass, and struck her, whereupon she fell down dead at his feet.

The poor saint and his family were involved in the deepest guilt and sorrow. What shall atone for the sin of killing a cow? With loud lamentations and bitter

contrition, they besought Shiva to pardon them. He was well enough inclined, but how could he cleanse them of this all-surpassing guilt! In this extremity the inventive and compassionate Shiva caused the Gangá—Ganges—to flow from his godship's head, and the wretched Gotámá and wife washed them of the sin of killing that old cow with a blade of grass.

SECTION VI.

Hindu Views of Mankind.

THE Hindus are divided into four distinct castes, and the relative excellence of each caste is designated by the head, the shoulders, the loins, and the feet. The *Bráhmans* are the head. In every part of the Hindu Scriptures, the superiority and desert of reverence, of this first caste, are recognized and enforced. The *bráhmans*

claim that as the other worlds are governed by certain regents, so the earth has been put under their regency. They are the very gods of the earth. They arrogate to themselves the homage which their shás-tras claim for the superior and inferior gods. Every individual of the nation is supposed to have a guru, to whose authority in matters of religion he must be undeviatingly subject. This honor and its emoluments are claimed to be the prerogatives of bráhmans. It is written in the Hindu Scriptures;—The very birth of a bráhman is a continued incarnation of the god of justice,—for he is born to promote justice and to procure ultimate happiness. When a bráhman springs to light, he is born above the world, the chief of all creatures—assigned to guard the treasury of duties, religious and civil. Whatever exists in the universe is in effect, though not in form, the wealth of the bráhman; since he is entitled to it by his primogeniture and eminence of birth. The bráhman eats but his own food,

wears but his own apparel, and bestows but his own alms,—through the benevolence, indeed, of the bráhmaṇ, other mortals enjoy life.” The person and property of the bráhmaṇ are to be held inviolable. His special duties are adoration, sacred study, almsgiving, sacrifice, teaching the Scriptures, and the acceptance of suitable gifts.

The *Kshatriyas* are the shoulders. They constitute the civil and military service of the nation. By the enactments of Hinduism, all princes and all soldiers were of this second caste. But these laws are little respected by the English rulers of India. They have more scruples about fitness for service than for caste. The *Waishayas* are the loins. They are herdsmen, shepherds, cultivators, merchants, and artizans. To each of these three castes belong certain distinctive and peculiar duties. They are all, however, dependent more or less upon each other, and they intermingle in the avocations of life, and in the duties of religion.

But they never intermarry. Nor will persons of different castes eat and drink together. While life lasts there can be no passing from one caste to another, either in the way of ascent or descent.

The *Shudras* are the feet. Their business is servitude. They are in all respects the antipodes of the bráhmaṇ head. The relative dignity of the head and the feet marks the difference of esteem in which the bráhmaṇ and the shudra are held. Nothing can exceed the degradation which Hinduism fixes upon the shudras. They are denied the blessings of education and religion. They may neither enter the temple, nor the dwelling of a person of the upper castes. If the shudra shall worship an image, then he must be sure to place himself at such a distance from it as shall prevent the possibility of his communicating to it any of that pollution, which is supposed to be inherent in his nature, and from which nothing can serve to cleanse him. His very shadow is a source of defilement, and the

bráhmaṇ upon whom it shall fall must perform ablution. All this odium and its crushing woes are the sure inheritance of the shudra. It is his by the indisputable laws of Hinduism. No tears, however scalding, can wash away the taint of his caste. No repenting, how bitter soever it may be, can reverse the decrees of the gods. He may excel in virtue the holiest saints of the land, yet he is a shudra, and he must drink to the very dregs the shudra's cup of sorrow. He can have hope of bettering his condition only in death.

The four castes are very much subdivided, on the principle of a division of labor. The several kinds of employment, which are needed for the supply of the wants of a Hindu community, mark the several bounds of these subdivisions. The laws which govern the major divisions in relation to association and marriage, prevail also in the minor divisions. In this manner the several avocations of the Hindus often constitute the limits of distinct castes, the

descendants of each of which bear the same name, and follow the same occupation of their parents. The children of merchants marry merchants, those of cultivators marry cultivators, and so on to the end of all the subdivisions of caste. The extent to which these divisions are carried in India will seem almost incredible to those who are accustomed to see so many kinds of labor done by the hands of the same person, as is the fact in this country. A writer says:—"There is a branch of the *Waishaya* caste, who are called *Banyan*, or grain merchants; and of these there are no less than eighty-four castes: among whom are mendicants, men of learning, artists, magicians, handicrafts, and such expert jugglers, that their tricks pass for miracles with the vulgar, and impose even upon those who are wiser." It is said that there are upwards of five hundred minor divisions of the second caste. It occurs from this manner of extended subdivision that the poor shudras, who are held in so low repute by

the people of the higher castes, are able to find persons in the subdivisions of their own impure caste, who are lower than themselves, and whom they deem unfit for their commerce and fellowship. In this way all the intermediate classes can find within the limits of their respective castes a superiority which makes their inferiority in respect of others quite supportable; and the hope of all, even the very lowest, is that a future birth will advance them to a better destiny.

SECTION VII.

Hindu views of Woman.

A HINDU woman may be compared to a heifer on the plain, that still longs for fresh grass. Infidelity, violence, deceit, envy, extreme avariciousness, an entire want of good qualities, with impurity, are her invincible faults. She is never fit for independ-

ence. Let husbands consider this as the supreme law, ordained for all classes; and let them, how weak soever, diligently keep their wives under legal restrictions. Nothing may be done by a girl, a young woman, or a woman advanced in years, even in her own habitation, according to her mere pleasure. In childhood, let a female be subject to her father,—in youth, to her husband,—her husband being dead, to her sons. A woman may never seek independence. Corresponding with these enactments of Hinduism are the sentiments and feelings of the Hindu nation. Woman is a slave. She was made for servitude. Her nature fits her to minister to the lower wants of man; but she has no fitness for his equal companionship.

Doubtless the true intent of marriage imports both a union and a fellowship. There is to be in respect of the two beings thus affianced, an identity of interests and pursuits. Duality in the matters of all the incidents and ends of conjugal life must be

lost in unity. The only possible condition for the realization of such results is a mental love between the two, which shall be like a single pulsation. In such a union there will be a reciprocally confiding fellowship, which will augment the joys, and lessen the sorrows of life. The elements of such a marriage are self-volition and personal consent. And therefore the state of marriage in India seldom realizes these higher ends of the institution. It is seldom that marriage is either a union, or a fellowship. The elements of such a state are wholly wanting. Courtship is unknown as a preliminary to the marriage relation. The parties to this relation are children. They are incapable of either free choice, or voluntary consent. The father of a family procures wives for his sons, and disposes of his daughters in marriage. He pays a price for the wives, and receives a price for his daughters. His concern in both cases is to make a good bargain. A few dollars saved in the purchase, or gained in the sale, are

deemed of more consequence than the peace and comfort of children for life.

For the purpose of keeping the alliance of families within the limits of their respective castes, the rites of marriage are celebrated between the ages of five and ten years. The Hindu himself will be little suspected of disparaging the institutions of his country. Will you hear him :—" In the conjugal union love identifies souls, and unites those new objects of attachment, which constitute the true beatitude of life amidst the present chequered state of human society." That eminent philosopher, Lord Bacon, speaking of the enjoyments of a happy marriage, thus felicitously expresses himself: "It halves griefs and doubles joys." But the reverse is just the case in this country. We have almost daily proofs before our eyes of the philosopher's assertion being absolutely belied by the ordinary practice of the Hindus, amongst whom sordid calculation of self-interest overbalances all considerations of genuine love. Parties are

affianced together with as much indifference as cattle are yoked together. Marriage is not considered in this country, as a fulfillment of one of the noblest ends of existence, which bears the stamp of divine sanction,—but it is rather viewed in the light of a mere traffic. It does not proceed from *inclination*, but from absolute *necessity*. Persons are united in wedlock, not of their own free accord, but by the compulsion of their parents, who dispose of their children, that are to live together till death, with the same unconcern as they dispose of their chattels.

At a stipulated period after marriage, the child-wife leaves her father's house, and goes to reside in the family of her husband's parents. Here she is instructed in the duties of housewifery, and an acquaintance is formed with her future lord. She arrives at womanhood between the age of ten and fourteen years, and thenceforward she is subject to the will of her husband. She must “do, undo, eat, drink, stand,

move, talk, think, and feel," exactly as he shall choose. She is not allowed to eat her food with him. She must first serve him, and then eat of that which remains. In the presence of strangers she may not sit down, even in her own house,—but she must either leave the room, or stand cringing like a slave, and obey the bidding of him whom she calls husband. She must always accost him in language expressive of superiority and dignity. But this manner of salutation is never reciprocated by him. He addresses her neither in language of equality nor affection, but of baseness and subjection. The Hindu husband has never learned the first lessons of the courtesies and civilities of domestic and social life, which are due to the wife. Indeed, there are no such first lessons in Hinduism. Here courtesy and civility are the sole prerogatives of the husband—abjection and servility are those of the wife. Few are the days during the early part of life, in which the wife escapes a whipping. The

Hindu law enforces the chastisement of the wife as an imperative duty ; and it defines the instruments to be used, and the parts of the body upon which the application of them shall be made. "The rope and a small rod of the bamboo are for the back of a wife." She can have no redress for her wrongs. A father's house is no refuge,—for her husband has paid a price for her. She is his property. When assured of its not being the practice of Christian husbands to whip their wives, the Hindu replies,—“Woman is not the same with you that she is with us.” In this he is right. Woman is not the same being in Christian America that she is in Pagan India. It is the glory of Christianity to make woman an angel of light—a ministering spirit to sanctified man. It is the shame of Hinduism to make woman an imp of darkness—a pander to the lusts of unsanctified man.

The domestic duties of the women of India are less numerous than their own happiness and the good of the community

would require. It devolves upon them to prepare the food for the family. This consists chiefly of bread, rice, and vegetables. Meat is never used, except in families of low caste. Unleavened bread is used, and the making of it is the business of every day. The grain is made into flour by the women, and at the earliest hour of the morning the sound of the grinding is heard. They bring the water which is required for culinary purposes. They for the most part wash the clothes of the family. In some instances this business is committed to washermen. The Hindus are neither much comforted, nor much burdened, with articles of husehold furniture. They make no use of chairs, tables, bureaus, settees, ottomans, and the like. A knife, ladle, and a few earthen, copper, and brazen vessels are the chief utensils of a Hindu family. A single cloth for a covering, and a piece of carpeting, or a mat, constitute the needful apparatus for the business of sleeping. A cotton quilt and a kind of crazy substitute

for a bedstead are luxuries. The broom is little used. In the place of it is an application once or twice a week of the excrement of cattle diluted with water. All the articles of clothing used in a family are made by the tailor, and the cloth is manufactured by the weaver. Women have no skill in the use of the needle. They neither make, nor mend their own garments. Few as the domestic duties of a Hindu family are, these are often divided among several women, and in wealthy families they are devolved wholly upon slaves and household servants. The consequence is that those women whose labors are confined to household affairs, spend much of their time in idleness, gossip, and scandal. The putting on of apparel, the plaiting of the hair, the adjusting of ornaments, chewing betel-nut, and games of chance, are the chief accomplishments of the Hindu female. She has no knowledge of books. Indeed she is deprived of all knowledge of this kind. The improvement of her mind, by

the use of letters, would serve to elevate her to an equality with man, and therefore she must be shut up within the cold, fetid, and pestiferous walls of ignorance—mental and spiritual ignorance. In addition to the duties of the household, the women of the lower castes, and those of the less wealthy families, labor in the vocation of their husbands, sons, and brothers. They are seen at the work of the mechanic, the stall of the merchant, in cultivating the fields, and gathering the harvest. It is not unfrequently the case that the heaviest labors fall upon the women. They bring wood and grass upon their heads from the jungle,—and they carry brick, mortar, and earth, for the building of walls and houses. It would be no kindness to remove these laboring women from the field to the house, unless they are at the same time supplied with fitting employment for the body and the mind.

Woman will endure long and be kind, in the midst of abuse and shame, when the agent of her wrongs has a place in the warm

affections of her heart. But conjugal love is a fruit which will ripen only in a soil of kindness and reciprocated affection. Who then will wonder that the Hindu wife seldom becomes the sincere and attached friend of the man, who assumes the endeared name and relation of husband, but acts the cruel part of a tyrant? Dark though her mind is, yet that mind can see the injustice and the wrongs of violated pledges of kindness and affection. Hard as is the heart of the Hindu wife, yet that heart, when crushed, will bleed and sigh. The following description of the condition of Hindu wives will be read with a painful interest. It is from the pen of one who knew whereof he affirmed, and it is addressed to those who were witnesses every day of their lives of the scenes here described. "I need not tell you that personal, and intellectual accomplishments are of secondary moment to our parents. Whatever may be the physical or mental recommendations of a youth, they are scarcely

taken into account, if unaccompanied by that most important qualification, *fitting lineage*. This is a requisite of supreme importance, and every consideration of beauty and worth is sacrificed to it. Thus the ugliest and most misshapen beings are united to the loveliest and most graceful creatures, as well as the gentlest and most amiable dispositions are joined to the sourdest and the most disagreeable tempers. The result of these incongruous matches is that absence of all conjugal love, and consequently of domestic felicity, which is so universal amongst our countrymen. It is however the women who are by far the greatest sufferers from these ill-assorted marriages. When the grievance is on the side of the men, they resort to various means to indemnify themselves. The world is open to them. They can seek enjoyment abroad. They have recourse to licentious gratification, which however is not confined solely to those who have been unhappy in their marriage. I may here

remark, by the way, that this circumstance is independently a source of bitter suffering to the women. You cannot but be too painfully aware of the general prevalence of that most detestable crime, adultery, the avowed practice and open toleration of which strikingly mark the utter degeneration of our country. Happy or unhappy in their nuptials, there is not perhaps one in a thousand of our countrymen, who preserves the sanctity of the marriage bed. They know that their wives are poor, helpless creatures. The voice of their complaint cannot reach beyond the walls that confine them. They therefore tyrannize over them with unrelenting cruelty. They even not unfrequently strip them of their ornaments to support the expenses of their debaucheries. And whenever these weak and unfortunate beings venture on remonstrance, they are either answered by volleys of abuse, or cudgeled into silence. Thus they have no other alternative than that of patiently suffering all those grievous wrongs which they

cannot redress. I leave you, gentlemen, to conceive the evils which a treatment so brutal, to use the softest epithet, is calculated to produce. Suffice it for me to observe, that it gives rise to numberless miseries and crimes, the least of which is capable of rendering existence burdensome, and endangering the future bliss of the soul. There is another practice which compensates the men for an unfortunate marriage. It is sanctioned by their religion, though it is in direct opposition to the manifest design of nature, and certainly criminal in the eyes of a purer and more refined ethics. In Europe it is condemned by the laws of God and man. The Shástras concede to men the privilege of wedding more than one woman. They often take advantage of this invidious right, not only on the score of connubial infelicity, but from various other motives, such as passion, prejudice, and the like."

It might be supposed that this base and cruel marriage system of the Hindus

would end with the ending of the life of the husband; and so the prospect of outliving her lord would afford to the suffering wife the hope of a better destiny. But it is not so. As if utterly to crush the spirit of woman, and to make her, in the midst of all her overwhelming sorrows, studious of the health, and vigilant for the protraction of the life of her tormentor; Hinduism provides that the death of the husband shall be the sure presage of the death, or the more accumulated sorrows of the wife. It is written in the Hindu Scriptures—Let a wife who wishes to perform sacred ablution, wash the feet of her lord, and drink the water; for a husband is to a wife greater than Shankar and Vishnu. The husband is her god, and priest, and religion, and its services,—wherefore, abandoning every thing else, she ought chiefly to worship her husband. No sacrifice is allowed to women apart from their husbands; no religious rites, no fasting; as far only as a wife honors her lord, so far is she exalted

in heaven." Sentiments of this kind are adduced in support of the horrid system of Sati. As the husband is the wife's God, and priest, and religion; and as the wife can enjoy the rites and privileges of religion only in connection with her husband,—so when the husband, obedient to the summons of God, departs out of this life, the wife must obey the summons of Hinduism, and follow him. And now upon the beach of the sea, or the bank of some river—the usual places of burning the dead—they construct the funeral pile. They bring and arrange billets of wood, making a pile some six feet long, four feet wide, and four feet high. They pour over it vessels of oil to render it more readily combustible. And now the corpse, having been washed, perfumed, wrapped in a cloth, is laid upon a bier, decked with wreaths of flowers, and sprinkled with pigments. It is borne to the pile by the relatives, attended by wailing women, who are employed for the occasion, and preceded by

musicians playing the death wail. It is laid upon the pile; and now the *Satí* has left her house for the last time. She proceeds to the place of death, attended by her children, kindred, priests, and neighbors, with great pomp and ceremony. Having performed ablution, and propitiated by due rites the gods, demons, and Bráhmans, she distributes gifts of gold, silver, apparel, and flowers, to the officiating priests, and other worthy persons. She comes to the pile, walks slowly round it several times, and then ascends it, and embraces the dead body of her husband. And now the pile is completed by the addition of straw and faggots. There sits a vessel of sacred fire, brought from the temple; and there stands a man bearing a torch, the eldest son of that widowed wife, or if there are no sons, then the nearest male kin. When all things are in readiness, the priests of Hinduism being judges, that man lights that torch, and at a given signal applies it to the straw and faggots of that pile!—and, with the

bursting, ascending flames, there go up the shouts of the infuriated multitude, and the clangor of musical instruments, outsound-
ing the shrieks and the wailings of the Sati. Thus are mingled the ashes of the living and of the dead. An instance is related of a widow, who when seated upon the pile, heard the cries of her infant,—she arose, took the babe, nursed it, and returned it to a friend.

“ True, ’twas hard to part,
While it unconscious laughed, and stretch’d its arms
For one more weeping kiss ; and knew not why
The mother sobb’d with bursting agony.
Now her firm soul hath overcome the struggle !
’Twas natural she should weep, but she hath done
With earthly things.

She remounts the pile,
One moment stands there as in agony,
Lifting her eyes the last time to the sun ;
The next, she drops ! The demon priests are up,
Savage at work ; with might and main they pull
And bind the victims ; dead and living lock’d
In firm embrace. ’Tis done ! the blasting flame
Burns rapidly, while the undulating smoke,

Like damned clouds cast from the mouth of hell,
Black hovers round. The hideous death song wails
From howling friends. The roar of multitudes,
The noise of filthy drum, and every shriek,
Shout, yell, and moan, proclaim the horrid triumph,
And she is gone forever."

This compound act of suicide and matricide must be the free choice of the widowed wife. She must, at least, seem to kill herself for love of a dead husband, though when he was a living husband, she may never have loved him. And when the persuasions, entreaties, and threatenings of gift-loving Bráhmans, fail to cause the wife to choose death, with the prospect of a reunion with a hateful and hating husband, in preference to the continuance of life, with the certainty of the shame and the woes of the outcast widow, then she must make known her purpose, and prepare herself for the process of degradation. She must be despoiled of all the pride and glory of the Hindu wife. She must be shorn,—yea, shaven! The razor must pass over her

head, and this operation must be often repeated, to prevent the growth of the hair. She must lay aside her ornaments, and all the badges of wedded life; and she must cease to apply the pigments, with which married women are wont to bedeck themselves. And she must put on the widow's attire,—that everywhere significant mark of the wife's disgrace, at sight of which every one may point the finger of scorn, and utter the taunting sneer. She must be hated by the father that begat her!—hated by the mother that bare her!—but more cruel than all,—she must be hated by the children that she has nurtured at her own bosom. In the midst of rejoicing, she must be always sorrowful! In the midst of plenty, she must be always needy! She must sit alone, live alone, and in solitude eat the bread, and drink the water of affliction. For she, poor thing, is unclean! Her touch is pollution. Nothing will avail for her purification. Had she chosen death upon the funeral pile, she had now been

pure,—*immaculate*. Self-murder had purified her! But choosing life, she must pass her days in a state of ceremonial defilement, which excludes her, in sickness and health, from all the endearments and tender sympathies of kindred and friends. Alas! who shall relate the woes of the Hindu widow? And now that the practice of Sati is prohibited in the provinces subject to British rule, many a widow, seeking an escape from her crushing woes, plunges herself by self-murder into the deeper woes of hell! and many thousand widows purchase a mitigation of their sorrows with the price of prostitution! And is there no listening ear and sympathizing heart, into which the tale of the woes of the Hindu wife shall find an entrance, and a response? Yes, there is. Her Christian sister, though oceans wide and deep roll between them, will heed her sorrows,—will weep with her,—will stretch out to her the pitying, helping hand, and lead her to the loving, sympathizing Jesus,—the Friend of the friendless.

SECTION VIII.

Infanticide.

“ Is there a mother lives, whose tender love
Sweet, smiling infancy can fail to move?
Whose breast expands not at the happy sight,
Nor throbs with soft emotions of delight?
What wonder, too, that woman, gentle, fair,
By nature kind, should fond affection bear
For helpless childhood, which from her derives
Its nourishment, and by her care survives?
Oh! how unnatural, how passing strange,
That cruelty can woman’s love derange;
Can drown her feelings of humanity,
And steel her heart against her progeny!
Alas! (with sorrow is the truth confest)
Oft from the Indian mother’s savage breast
Parental love departs; affection thence
Expelled, regards not childhood’s innocence!
Bone of her bone, flesh of her flesh to death
She, fiend-like, hurries, with its first-drawn
breath!
Oh! murder foul, most foul! Oh! monstrous
crime!
By God detested, uneffaced by time!
Vile murderer! thy infant daughter’s blood
For vengeance cries to Him who wills all good.

Such horrid rites do heathen laws decree,
T' appease the monster of Idolatry.
Oh ! God, with holy arm, and strong right hand,
This base dishonor to thy name withstand !
Thy righteous vengeance, Lord, thy pow'r alone
Can hurl the idol tyrant from his throne.
Almighty Lord ! Thou God of Hosts, arise !
Maintain thy cause ; scatter thine enemies ;
The idol altars, level with the dust,
Salvation, O salvation ! may that word
Ere long by Pagan ears be gladly heard.
On this devoted land, may rays divine,
Enkindled by the blessed Gospel shine !
Jesus, Redeemer ! may thy praise be sung
By Moslem and Hindu, by every tongue."

C. C. O.

SECTION IX.

Hindu views of holiness and sin.

THE Vedāntic system of philosophy teaches the unreality of matter and the illusion of all perceptions and visible appearances. All parts of the universe are images

of Bramha,—*portions of the supreme essence*. Such are the elements and the powers of nature. Such are our vital souls. The highest condition of being is that of Bramha, whose state is that of entire insusceptibility of perception, passion, and emotion,—a state which is, even in the Hindu view, the nearest possible approach to non-entity. The perfection of any emanation from Bramha is measured by its nearness to the emanating source; and, of course, its avoidance of sensation, thought, and emotion;—and the imperfection of a being will be in the ratio of its remoteness from the source of all emanation, and of its abounding in the functions of physical, intellectual, and moral nature. Now the views of the Hindus, in relation to holiness and sin, will vary according as they are based more or less on this system. Hindus are to be met with, who hold that, since all beings are essential portions of God, no being can either sin, or suffer for sin;—that is, no one portion of God can injure any other portion

of God, and consequently one portion of God cannot inflict punishment upon another portion of God. God cannot injure himself, neither can he punish himself. There is then no such act as sin, and, of course, no punishment of sin. Such persons reason on this wise—The relations of husband and wife, parents and children, friends and neighbors, are all illusory, unreal; and therefore my kindred are nothing to me, and I am nothing to them. There is nothing to be feared, nothing to be loved, nothing to be desired. We live, and we die, just as it happens. God is nothing to me, he is neither my Creator, Preserver, Governor, nor Judge. He lives without attributes at an immense distance from this world. His whole being is a state of profound sleep, and he is utterly void of the power of seeing, hearing, thinking, and feeling. If he has any connection with this world, as some think he has, he cannot punish me; because, in such case, he would punish himself,—for *I am a part of God*. What

thinks in me, feels in me, speaks in me, is God. What I think, God thinks,—what I feel, God feels,—what I love, God loves,—what I do, God does. Holiness,—sin,—what is it? All is the same to God. Hell, what is it? It is nothing to me,—and besides, no one ever came from hell to tell us what he had seen. Suppose I go to hell, I go,—what then? If hell is a place, then it needs peopling, and I may go there as well as any one. All the world is walking in the same way that I am,—all do the same works,—love the same objects,—pursue the same ends,—and if we all at last meet in hell, then what? We will have dashing sport there.

The mass of Hindus diverge more or less from these absurdities of Atheism;—and their views of holiness and sin, though scarcely less absurd, stand in closer alliance with the Puránic system of philosophy, which is properly the basis of practical Hinduism. The advocates of this system hold, in common with the straitest sect of

the Vedántists, that all the several parts of the universe are portions of Bramha; and that no such portion can, by any means, affect with any sensations, either pleasing or painful, the being from which it emanated; but—and this is the point of divergence—any portion may give pleasure and pain to collateral portions from the same source. Hence they address no worship to Bramha; but they pay homage and adoration to those portions of the supreme essence, which are the same in kind with themselves, but transcendently higher in degree, because of their near approximation to the source of all emanations. The measure of such approximation is the measure of the capacity of any being for good and evil, and this will therefore determine his claim upon inferior beings for homage and service.

There are facts in the writings and opinions of the Hindus, which furnish a ground for the following distinctions in regard to holiness and sin. There is a positive, comparative, and superlative holiness; and

there are the corresponding degrees of sinfulness. The peculiarity of the Hindu views on this subject is to be found in the facts which constitute the basis of these distinctions, and not in the distinctions themselves; for in respect to these there is nothing peculiar.

Positive holiness. This is acquired by a due observance of the rites, usages, and precepts of Hinduism. It consists of a series of acts, the acceptable performance of which depends wholly upon time, place, and circumstance, and not at all upon the state of the heart. If the holy Bráhmaṇ should come under observation in the performance of the duties, which devolve upon him, there will be seen what will appear little more rational than the pratings of birds. He is seen standing in the river, tank, or some other receptacle of water, in a state of almost entire nudity. Taking up water in his hand, he sips it, and then spurts it from his mouth. He then throws water eight times into the air, and as many times to-

wards the earth. And now he plunges himself three times in the water. During each several act of sipping, spurting, dashing, and plunging, he mentally repeats the most holy texts of the most holy Vedas. Now coming up out of the water, he sits down upon the ground, with his face turned toward the sun-rising. Having taken in his left hand a quantity of sacrificial grass—*Poa cynosuroides*—he disposes three blades of it between the fingers of his right hand, and with this hand thus equipped he adjusts the holy lock of hair upon the crown of the head. And now he sips water three times from his drinking vessel,—rubs his hands as if in the act of washing them,—dips his fingers into the water, and applies them to his feet, head, breast, eyes, ears, nostrils, &c., and again sips water. Filling his hand with it, he passes it rapidly round his head, and utters the prayer,—“Water, preserve me.” And now he closes his eyes, and meditates in silence,—“In my navel dwells the ruddy, five-headed Brahmá. In

my inner man resides the azure, four-handed Vishnu. And here in my head is the pale, five-faced Shiva." Profound and sublime meditation! Closing the left nostril with the two longest fingers of the right hand, and drawing in his breath through the right nostril, he closes this with his thumb, and in this manner suspends his respiration. He then raises his finger, and exhales the breath through the left nostril. He now rises up, and standing firmly upon one foot, he rests the other foot against the ankle of its fellow,—turning his face toward the East, and extending his hands with the palms up and hollowed, he addresses the sun—"Self-existing and most excellent light, thou givest effulgence; grant the same to me." And now comes the *holiest sacrifice*, which consists of flowers, barley water, and red sanders wood. Thus ends the adoration of the sun. And now follow, accompanied by the fore-described applications of water, jugglings with sacrificial grass, prayers, repetitions of holy texts, &c.

&c., the reading of portions of the Vedas, and Puránas,—the offering of cakes of rice and water to the manes of ancestors,—oblations of rice, milk, curds, and ghí, to all the troops of gods and goddesses, to the regents of space, of the solar, lunar, and stellar mansions of the waters, and the winds, to all the spirits of mid-air, the spirits of large trees and small trees, of mountains and valleys, of hills and glens, of rivers and streamlets, of great stones and small stones. All these services are designed both to impress upon the mind of the worshiper the great facts of the creation, continuance, and destruction of the universe, and its parts, and to propitiate the several classes of beings which preside over these events. The passages of their sacred books which are repeated and meditated are invocations and prayers addressed to the elements and the powers of nature. The lessons of their sacred books which are read and expounded, abound in the most particular and disgusting descriptions of the persons of gods

and goddesses, and in relations of their savage and bloody exploits, their successful frauds, intrigues, and seductions. Alms-giving is enumerated among the duties of a Bráhmaṇ. This is of the same nature with his adoration and praise. Regarding the very lowest species of being, in common with the highest, as the visible images of Bramha, the Hindu does as really discharge the duty of alms-giving, when he feeds the crows with grain, and the ants with sugar, or patiently submits to the depredations of the musquette, the flea, and whatever vermin may seek a supply of their wants by the appropriation of his flesh and blood, as when he gives bread to the hungry, raiment to the naked, and medicine to the diseased. And while the holy Bráhmaṇ may content himself with this manner of discharging the duty, he is quite unwilling that other people should be satisfied with such low attainments. And in all cases, he will think less of the personal neglect of alms-giving, than of a disregard of the correlative duty of ac-

cepting suitable gifts. An unsuitable gift is one of little value, and the acceptance of such a gift is a sin of which the Bráhmaṇ will in no case be guilty, while there is any hope of increasing its value, and thereby its worthiness of acceptance. Say their sacred books :—“The organs of sense and action, reputation, a heavenly mansion, life, a great name, children, cattle, are all destroyed by a sacrifice offered with trifling presents : let no man therefore sacrifice without liberal gifts.” The Bráhmaṇ understands all such instructions as designed for the benefit of the subordinate castes. And he acts according to this interpretation. He only is to profit by the presents which are made at sacrifices. The ritual duties of persons of the subordinate castes are much the same with these of the Bráhmaṇ. They are more brief, and less burdensome. Instead of reading their Scriptures, and giving instruction, it devolves upon them to hear the Scriptures read, and to receive instruction. The Bráhmaṇs are the sole teachers of the

nation. Says Mr. Mill:—volumes would hardly suffice to depict at large the ritual of the Hindus, which is tedious, minute, and burdensome. The worship of images is a means of acquiring holiness. Its manner of performance has been already noticed. It may, however, be here remarked, that the sectarial marks are applied at the time of this worship. These designate the individuals wearing them to be the devotees of particular gods and goddesses, and the adherents of certain tenets regarding these personages, and their influence over this world. These marks are made by the application of a white, yellow, or red pigment, to the forehead, the arms, and the breast, in horizontal, perpendicular, and curve lines. The repetition of the names of the gods insures holiness. It matters not for what end the name of a god is spoken, or whether it is spoken in good or ill-will, the result is the same. In accordance with this sentiment, parents give their children the names of the gods and goddesses, so

that when they accost them by name, they acquire the holiness which is incident to such an act. In addition to the ordinary routine of ritual observances, and image worship, which occupies a portion of every day, there are periods of less frequent occurrence, which are peculiarly favorable for the acquisition of holiness. Such are all the numerous festivals of the Hindus.

Holiness of this first kind is available for the expiation of sins of the first degree. These sins the Hindus call the six enemies of the soul. They are lust, anger, malice, envy, pride, and covetousness. Enemies they are truly; but yet they are very easily slain, or their mischief is very easily repaired, in the estimation of the Hindu. These are the sins of which Jesus Christ says—"From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and de-

file the man." For the destruction of these most fearful enemies of man, ritual holiness has all power. So says the Hindu Bible. A priest who shall retain in mind the whole Rigveda, shall be absolved from guilt, though he may have slain the inhabitants of the three worlds,—heaven, earth, and hell. Sixteen suppressions of the breath, while the holiest text is repeated, continued each day for a month, shall absolve even the slayer of a Bráhmaṇ from his hidden faults. As the dross and impurities of metallic ore are consumed by fire, thus are the sinful acts of the human organs consumed by suppressions of the breath. The potency of the utterance of the names of the gods, for the expiation of sin, is illustrated in this manner. As the veriest spark of fire will ignite and explode a sky-kissing mountain of gunpowder, so the name of a god is all powerful for reducing to ashes the highest mountains of sin. The worship of images in the morning will expiate all the sins of the previous night. This worship at night

will absolve the sins of seven previous births. But most of all potent is the worship of images at noon,—then it cancels the sins of *four million and three hundred twenty thousand years*.

In this view of holiness and sin, holiness is seen to consist of outward acts, irrespective of the state of the heart, while sin is the spontaneous fruit of the heart. It thus appears that the Hindu ritual and its appendages were invented for the purpose of furnishing an offset to the depravities of human nature. This invention is of the nature of a system of debt and credit. On the side of debt, the score accumulates naturally and rapidly, and the holiness of ritual observances is brought forward to constitute a score of credit, and thereby to balance the account. It is hence manifest that Hinduism does not seek the suppression of the sins which are so fully reprehended in the Christian Scriptures—the sins of the heart. Its aim is rather to find out a way for the indulgence of these sins,

while the mind is wholly relieved of evil apprehension. The result corresponds with this object. Provision is made for the expiation of sin by means so facile, that although there may be in the minds of all a consciousness of sin, there is yet no sense of its enormity, and no fear of its most unlimited indulgence. The custom of sinning, in every way of human desire, is so constant and universal, that the public exposure of the grossest sins causes neither confusion nor shame. The only restraint which Hinduism imposes upon sin is found in its civil aims. And though the civil code is sufficiently stringent in its penalties, yet it is found to have no power for the suppression of sins, which the higher laws of religion render so easy of expiation; and in the commission of which the expositors and the executors of the laws are the most frequently, and deeply implicated.

The second aspect of Hindu holiness may be properly designated comparative, or adventitious. It has respect to higher ends,

and must be reached by more expensive means, than positive, or ritual holiness. It is imperiously exacted of none, save in the measure that they render it needful for the expiation of sins, which are more heinous than the six enemies of the soul—the sins of the heart,—and which therefore cannot find expiation in any positive degree of holiness. With this exception, this second and superior degree of holiness, is entirely left to the option of men. If any persons wish to carry the balances, on the credit side of their account, to points of the scale of merit, which shall assure them of grades of being superior to those which may be realized by the greatest balances of ritual holiness, then they may do it. If the *Bráhma*n, or the *Waishaya*, is contented with his present grade of being, and will take good heed not to incur any of the penalties, which are incident to the infraction of the ritual, the usages, and the dogmas of Hinduism, then he need not pay the more costly price of adventitious holiness. But

if any look, with wishful eyes and hearts, to the mansions and the dignities which are above them, then they may travail, by successive births, upward from the lowest grade of human kind, through all the grades of being and of worlds, to the superior abode of Brahmá and his compeers. If this shall seem too long and too tedious a road, then they may pay the price for any distance they like. Prices are fixed, that is, certain defined measures of adventitious holiness are designated, for each grade of being between the lowest of the human race, and the highest of the gods. And therefore, if any man will pay the prices of these several grades of being, he shall attain the condition and the dignity of the highest gods.

Comparative, or adventitious holiness, is needful for the expiation of comparative, or factitious sins. Sins of this class are the infractions of the religious laws and usages of Hinduism. Consequent upon any such infraction is unholiness, which can be re-

moved only by holiness ;—and until such removal, all ritual, and adventitious holiness is quiescent. All the near kin of a family in which a birth, or a death, has occurred, are unclean for certain days. Any person who touches those defiled by these events, and all persons coming in contact, either by accident, necessity, or mercy, with the dead body of man, or beast, incur a taint which unfits them for all religious duties and privileges, for certain days. The accidental destruction of living creatures, such as ants, worms, bugs, vermin, and the like, involves a loss of purity. The loss of holiness is incident to the neglect of any part of the daily ritual observances, and of the prescribed worship of images,—to eating food, and drinking water, from the hands of persons of inferior caste,—to the contact of such persons, and even the sight of certain sources of impurity at the time of eating,—and to the eating of food, and the drinking of liquids in which any insect, or the like, has died. The selling of savory

articles of diet, such as oil, butter, curds, spices, sugar, and salt,—of cows, horses, and daughters,—and the acceptance of unsuitable gifts, are especially worthy of enumeration among factitious sins. And what will seem scarcely more strange is the fact, that all Hindus are subjected to the necessity of repleting a needed measure of purity for the acceptable service of their gods, whenever the sun passes the several way-marks of his journey, such as the solstices and the equinoxes,—when the planets pass into conjunction and apposition,—when the moon takes her different phases,—and when the sun and moon, unequal for the time to the contest, are swallowed more or less by the demons Ráhu and Ketu.

Such are the sins which most trouble the mind of the Hindu, and subject him to the greatest inconvenience and expense, in the way of absolution. He may live, unmolested, in the gratification of every sin of the heart;—unsurpassed fraud, extortion, oppression, and debauchery, shall be no

hinderance to acceptable worship; but these factitious sins are of a nature too grievous to admit of any easy expiation, and yet they must be expiated before any prayer or sacrifice can avail. It is the frank admission of a Hindu that his people "regard external ceremonial purity as more important than any purity of the heart. They do not fear to be guilty of falsehood, perjury, theft, and indeed many other wicked actions; but they are very fearful lest they mistake in the performance of their rites and ceremonies, or act contrary to established customs." A Bráhmaṇ in my employ was found guilty of having lived for a long time in concubinage with a woman of inferior caste. Though this conduct was well known to his own people; he was nevertheless admitted to the freest intercourse with them, and to the highest duties and privileges of his religion. But had he, in any time of pressing want, received from the hand of that woman a morsel of bread to appease his hunger, or a draught of

water to slake his thirst, he had been required, on penalty of an ejection from caste, to repair the loss of sanctity by the payment of a sum of money, and the internal application of the five products of the cow, —milk, curds, ghí, and the two excrements. Every day do the Hindus make atonement for the accidental destruction of animal life. The impurity which is consequent on the changes of the moon, eclipses, and other astronomical phenomena is cleansed by fasting, ablution, and prayers. Purification for the birth of a child, and the death of kindred, is realized by eating vegetable food without salt, sleeping apart upon the ground, and ablution on the last three days of separation. A Bráhmaṇ who has touched a human bone moist with oil, must purify himself by ablution;—if the bone was not oily, then he must sip and eject water from his mouth, and stroke a cow's back with his hand. Should any person eat the food that has been left of the meal of a woman, or a shudra, he must eat

nothing for seven days and nights but barley gruel. He who has officiated at a sacrifice for an outcast, or aided in burning the corpse of a person of another caste, or performed rites to destroy the innocent, may expiate his sins, by eating, for three days, only in the morning,—for three days, only in the evening,—for three days, he must only eat what is given unasked,—and for three days he must altogether abstain from food.

The more gross infractions of the laws and usages of Hinduism can be expiated only by the payment of large sums of money, severe fastings, pilgrimages to places of reputed sanctity, and the practice of the more painful austerities. The eating of the flesh of the cow by a young lad, who had formed the purpose to become a Christian, and wished to render himself odious in the view of his own people, has been the occasion of commotion and strife, such as were never before known in the Hindu community of Bombay. The lad subse-

quently repented of his purpose, but by the laws of Hinduism, he had become unclean, and no pure Hindu could have intercourse with him. "But he may be cleansed," say some. "No, he is incapable of being purified," say others,—“he has eaten the abomination of all Hindus.” The friends of the boy sent him on a pilgrimage to Banáras, with a view to his purification. These means are also available for the procurement of the richest present and future blessings. And herein is seen the inducement for the expenditure of money at the festivals of the gods, in the erection and endowment of temples, and in the construction of public wells, tanks, and caravansaries. During the period of the festival of Durgá, the rich and the poor, the old and the young, the Bráhman and the Shudra, are all engaged with the utmost zeal and devotion in paying homage to this monster of blood and impurity. It is said that in Calcutta alone, no less a sum is expended at this annual festival than 125,000 dollars.

Every individual expends something in offerings to the goddess, and expects a hundred fold in return. The Hindus are not afraid to trust their gods. A single individual has been known to expend, on one occasion, in honor of this vile goddess, the sum of \$45,000. Thirty thousand sheep were sacrificed upon the altars of one of these impersonations of vice, during the progress of a single festival, and at a single temple. The people hold every thing to be subject to the call of the gods. If satisfied that the gods want their money, they cheerfully give it;—if their children are wanted, they give them;—if their own bodies and souls, they give themselves. The temples of India are usually built at the expense of individuals. Some of them have cost tens of thousands, and some few even millions,—as the hill temples of Ellorá and Ajantá. The endowments of temples are private and state charities, and some of them are very extensive.

The use of the Mantra is worthy of spe-

cial notice. The *Mantra* is an incantation, or mystical sentence. The power of using it is vested in Bráhmans. It is available for the instatement of a deity in an image, or a stone,—also for the expiation of all kinds and degrees of sin, and for imparting to the subject of its operation a nature and condition of being corresponding with those of the gods. It has the power of killing, infatuating, enthralling, exorcising, exciting animosity, and for the privation of the faculties and organs. It is a claim to the possession of this wonderful power, which renders the ill-will of the Bráhmans an object of the greatest dread, and which gives them the command of the bodies, souls and substance of the inferior castes. The five-lettered Mantra of Shiva, is thus extolled. It is the extirpator of poverty, pain, sorrow, lust, anger, and strife. It causes fatness, pleasedness, and stableness. Brahmá and Vishnu use this mantra day and night. As the sun among the nine planets,—as the Vedántic among systems of philosophy,—as

the Prayága among holy localities of rivers,—Allahabad, at the confluence of the Ganges and Junna, with the supposed subterraneous addition of the Saraswatí,—as the great cemetery—Banáras—among holy places,—as Shiva among the gods,—as Meru among mountains,—so is this five-lettered Mantra among Mantras. It is the most excellent essence,—the very Bramha. It embodies the efficacy of pilgrimages to all holy shrines, the practice of all self-imposed austerities, and of ablution in all the holy rivers. It is a mine of self-knowledge,—the enlightener of the road to final beatitude,—the fire of Brahmá, which consumes the forest of ignorance. Sanaka, and all the most learned sages make use of this Mantra. It may be used with the greatest advantage by all castes, even by women and Shudras. It can be used at all times, when awake and asleep, when going out and coming in, standing up and sitting down, when engaged in labor, in conversation, and in quarreling. The elephant sin

hearing the roar of this lion Mantra, falls down dead, and is in a moment reduced to ashes. But this Mantra must be learned at the mouth of an authorized teacher,—a Bráhmaṇ. It will be of no avail unless it is acquired of such a person. Although one is able to repeat the Mantra, still it will be wholly inefficacious, unless he has learned it at the mouth of a Bráhmaṇ. There lived in the city of Mathurá a mighty sovereign. All the kings of the earth paid him tribute, and came often to do him reverence. His feet were illuminated with the brilliancy of the diamonds in their crowns. The banner of his fame was like the waxing moon of autumn. He was ambitious of the happiness of the three castes. He never so much as touched the wench—malevolence;—but he was ardently devoted to the virtuous wife, benevolence. With his charmed weapons—charities,—he slew the enemies of the poor. As a man can grasp a myrobalan in his hand, so he grasped with his mind the *fourteen* sciences, and

the *sixty-four* arts. His voice was as when the cloud utters his thunder,—but his words were like drops of honey. The ocean was awe-struck at the sight of his immense army,—and in very truth the polar star was brought to rest. This king went to the most illustrious Garga to obtain the benefit of this Mantra. Then they both went to the river and performed ablution. And now the sage Garga seated himself under a holy tree, and the king brought forth the most splendid cloths, and the most costly jewelry, and solemnly purified and invested the guru. And he bestowed upon him presents befitting his fortune and dignity. Then Garga laid his hands upon the head of the king, and pronounced the Mantra. Whereupon the king saw hovering about him hundreds of millions of crows. And now chafing and fuming furiously, they are reduced to ashes before his eyes. As a jungle is enveloped in flames by means of a spark of fire, so were these crows consumed by that Mantra. The king inquired with as-

tonishment—"From whence came these innumerable crows?" The guru replied,—"By the potency of this Mantra of Shiva the sins which have been accumulating through countless antecedent births, were endued with life, and came forth of you in the shape of crows." From that time the king made constant use of this holy Mantra, and his kingdom prospered. Drought, famine, and crime were banished from his dominions; and the infirmities of age, disease, and death, were unknown in the royal city.

There is another class of persons who make much show of adventitious holiness. They are called saints, mendicants, and ascetics. Their seeming is more fitting the reputation of bedlamites than that of saints. Men—*naked men*—are seen, at whose feet men and women bow down and do homage. Others there are who have no more than a rope of grass for a covering. Their hair is clotted together with the holy conguents, such as oil and ashes, with which

they besmear their bodies. Some of these persons go from door to door asking alms; and if there be woes in volleys of the most shameless abuse, curses, and obscenity, which the human tongue can utter, then woe will betide the man, or the woman, who shall say them nay. There are others of this craft, who are seen lying in their filth and nakedness in the public streets, motionless, and apparently senseless. In the judgment of the ignorant, they are fully absorbed in holy meditations. The knowing assert this to be their condition. But the fact is they are *dead drunk*. They are held in their stupor and insensibility by the power of opium, hemp, and other lethean drugs. Men and women are seen measuring the ground between their home and some temple, near or remote. Prostrating themselves upon the ground, and extending their arms forward to the greatest distance, they mark the earth with their fingers. They then rise up and walk to the place thus designated, repeating the name of the

god in whose honor this vow is taken. Placing their toes at the place marked with the fingers, they prostrate themselves again, and repeat the process of marking the ground, rising, walking, and invoking the god. In this manner they go over the distance of two, three, and five hundred miles. There are others who make large distances by rolling themselves on the ground. The merit of these performances is always in the ratio of the distance, the inconvenience, and unpleasantness of the way. These devotees are attended from village to village by musicians, and throngs of people. Stimulating and intoxicating drugs supply the strength and the courage, which are needful for the fulfillment of these vows. Individuals sometimes take a vow that they will never sit down, nor lie down, for the period of a given number of years. A person who had taken a vow of this kind for sixteen years, came to Jalná. Four months remained to complete the period of this vow. For fifteen years and eight months, this poor

man had been standing. So he said, and so many certainly believed. They fell down at his feet, as though he were a god. Surely, said the people, in him is the mighty power of God. He took his position by the way-side, near to which I every day passed. For weeks he was always standing there. It was the season of the rains, and a thatch was spread for his protection. At length a sort of swing was suspended from the tree under which he stood, upon which he leaned for support. When some six weeks had passed in this way, his legs seemed near a state of putrification. And then he was gone. No certain information could be gained regarding him. Men and women are seen suspended in the air by means of ropes, with large iron hooks attached to them, which are thrust through the skin, and the muscles of the back. It is a cruel business. But it is for the pleasure of the gods, and therefore is it cheerfully done.

Some of these self-tormentors are seen in the hot season sitting exposed to five fires,

four blazing around them with the sun above. Some keep their hands closed till they are pierced through by the growth of the nails. Others hold them above their heads, till the arms are paralyzed, and it becomes impossible for them to bring them to their natural position. Some bury themselves up to the neck in the ground, or even wholly below it, leaving only a small hole through which they may breathe. They tear themselves with whips; they repose on beds of iron spikes; they chain themselves for life to the foot of a tree. They fix their eyes on the blazing sun till the power of vision is extinguished. These are the horrid rites of the worship of Káli, whose festival unites in it all kinds of religious austerities and sensual enjoyments. Her devotees thrust iron spits through their tongues, and small rods of cane and bamboo through their arms and sides, and, at a concerted signal, they all ply their rods and spits backward and forward, up and down, while the blood flows in torrents from her

altars, and the whole heaven is filled with the din of musical instruments, and the boisterous shouts and acclamations of tens of thousands of worshipers.

Why is all this self-imposed and self-inflicted wretchedness? Is it a sense of sinfulness, which prompts these tortures with a view to expiation? Ask the spectators of these mortifications and sufferings—Wherefore are these things done? Do they tell of sins and their desert of wrath? They all with one consent reply, no, no, no. Ask the devotees themselves these questions, and they will indignantly spurn you from their presence. Wherefore then are these self-imposed burdens of woe? Every voice of man, woman, and child responds—Merit, *merit*, MERIT. And it is written in the Hindu Bible, “He who for a whole month eats no more than thrice eighty mouthfuls of wild grains, as he happens by any means to meet with them, keeping his organs in subjection, shall attain the same abode with the regent of the moon. And a total fast

for twelve days and nights, and the subjection of the organs, expiate all degrees of guilt." It is the assured hope of the Hindu that he will be able, by means of these mortifications, these ridiculous and shameful austerities, to purchase eternal happiness—to exalt himself to the rank of the gods—yea, to become superior to them in condition and power. Mention is made in the Hindu Scriptures of a personage called Tarika, who forced Brahmá, by his asceticism and austerities, to grant him any boon he should demand. He usurped all the power and prerogatives of the gods. He obliged Indra and Karera to surrender their white horses,—the great saints their cow, fabled to have the power of gratifying every wish of her owners,—the rivers and seas, the riches of the deep. The sun in dread gave no heat,—the frightened moon remained always at the full;—the winds blew as he dictated. He in fact assumed the entire management of the universe. Indra and the whole host of minor gods

went to Brahmá for help. He declared that so great was the merit of Tarika, he could not withstand his austerities. In this emergency all the gods united their counsel and their strength, and with difficulty produced a being who was equal to the work of overcoming the merit of Tarika, and of accomplishing his destruction. This irresistible merit of Tarika was obtained by the performance of eleven kinds of mortification, each of which continued one hundred years. He stood on one foot holding the other, and both hands up towards heaven, with his eyes fixed on the sun;—he stood on one great toe;—he took as sustenance nothing but water;—he lived in like manner on air;—he remained under water;—he was buried in the earth, but continued as in the preceding case, in incessant adoration;—he did the same in fire;—he stood on his head with his feet upwards;—he stood on one hand;—he hung by his hands on a tree;—he hung by his legs from a tree with his head downwards. Such are the examples

of the efficacy of austerities, which are presented to the Hindu mind. It is not therefore strange that, with an implicit confidence in the divine inspiration of the shástras, the Hindu is prompted to the trial of such expedients for gaining happiness.

Superlative holiness. Man is diseased. All the measures of ritual and adventitious holiness which can be acquired, afford only a partial cure of his disease. He may gain a residence with the highest gods, but this will be only temporary. When his merit has been expended, he will fall back to some inferior grade of being. While he continues upon the highway of transmigration, he will be the subject of this disease. It is a disease which preys with more or less virulence upon every transmigrating being. Not one of the gods is wholly exempt from it. It is asked,—“What are the causes, and what the cure of this disease?” It is replied—“The elements of being are the causes, and superlative holiness, that is annihilation, is the cure.” This disease is

of the nature of delirium, and all knowledge acquired in this state is ignorance. It is an entire misapprehension of the nature of the universe and Deity. The sentiment of the separate existence of the universe and of Deity is the monstrosity of the maniac. "A wise man knowing God as perspicuously residing in all creatures, forsakes all ideas of duality; being convinced that there is only one existence, which is God." This result of the disease is consonant with the aforesaid causes of it—the elements of being. Corresponding with the threefold nature of every being, and in fact constituting that nature, are three classes of agents, the superior, mediate, and inferior, which by means of their respective feminine principles sustain all physical, intellectual, and moral action. These agents are in mythology called divinities, or gods. The mediate and inferior agents are the senses, organs, and faculties, and these all act in subordination to the superior gods. Of these last are the following—*surga*, the

sun, is the regent of sight,—the twin sons of surga are the regents of smell,—the regents of space preside over the ear,—the regent of waters over the palate,—and the regent of the winds over the cuticle,—Vishnu presides over the affections,—Chandra, the moon, over the intellect,—Brahmá over the faculty of judgment,—Shiva over self, or consciousness. In a state of wakefulness all these mediate and inferior agents act in conformity with the pleasure of their superiors, and perceptions and individual ideas are generated. The eye sees, the ear hears, the nose smells, the tongue tastes, the body feels, and the mind and heart perform their many functions. And now this disease is more or less virulent, depending on the measure of the wakefulness of the subject. The perceptions of sight and sound, not to speak of other diagnostics of the disease, are clear and full. Individualities are distinct. In the state of dreaming, these agents are less active, and the disease much less virulent. There is now a perception of

something bright and shining, but its outlines cannot be well defined, and sound has declined from full articulation, to a snore in the throat. In a state of deep sleep, there is an almost entire abatement of this disease. The perception of sight has taken the aspect of something sage and pure, and sound has descended to the breast, where it is a faint whisper. This state bears the strongest resemblance to the perfection of being—absorption into Deity,—the loss of personal identity and duality in the unity of Bramha.

To the perverse and malign action of these superior gods, whose agency controls the functions of the mediate and minor deities,—the senses, organs, and faculties,—are to be attributed all those infirmities and ailments, which come upon the transmigrating races, such as lameness, blindness, deafness, idiocy, palsy, consumption, and the like. The occurrence of these ills to beings, in their present state, is the result of their neglect, in some previous state, to

propitiate these gods in the way of an acquisition of due measures of ritual and adventitious holiness. The knowledge of this fact affords a reason for the diversity of conditions which are seen to mark the destinies of the races, and furnishes a powerful inducement to diligence in the present use of means, which shall serve to forestall such visitations in a future state.

Now all that which gives to an individual the semblance of a duality, in respect of himself and the Deity, and of a plurality, in respect of the several parts of the universe and the Deity, is to be sought in the nature of this triple agency. It is the result of *máyá*. As the film covering the eye vitiates the power of vision, so *máyá* environs all portions of Bramha, and vitiates their functions. And therefore all that which is produced by the agency of these major, mediate, and minor gods, and their corresponding portions of *máyá*, that is, their feminine principles, is altogether illusory. As the moon and stars are misper-

ceptions when seen in the silent lake by night, and believed of those things which are only their shadows;—and as a snake is a misperception when perceived and believed of that which is actually a piece of rope, so all the developments of physical, intellectual, and moral nature are mere semblances—the misperceptions and misconceptions of delirium.

For this disease there is an adequate remedy. It is described at length in the Shástras. It is, in a word, the extirpation of the causes. But what are the causes? They are the elements of physical, intellectual, and moral being. How then shall these causes be extirpated, and the man be left unharmed? It cannot be done. The causes are the man. You must therefore kill to cure. You must kill the senses, kill the organs, kill the body, and kill the soul. The eye must cease to see,—the ear must cease to hear,—the nose, to smell,—the tongue, to taste,—and the body to feel. The intellectual and moral natures must

cease their functions. The mind must cease to know, to think, to remember, to reason, and to judge. The heart must neither love, nor hate,—fear, nor hope,—rejoice, nor sorrow. And the current of life must cease to flow. This is the cure of man's disease. Suicide is the remedy. The suicide of body, and soul, and spirit. And suicide of this kind is superlative holiness. Suicide by surfeiting is the sole prerogative of the Bráhman. Its reward is swarga—the third heaven. Suicide by beheading, drowning, crushing, burning, burying, finds a like recompense among the transmigrating races of the upper worlds. But absorption into Bramha is the reward of the suicide of body, soul, and spirit. This is the highest merit, and it meets the highest reward.

To some this may appear a misrepresentation of the sentiments of the Hindus on this subject; because it will seem incredible that any rational beings should deem the employment of the mind and the heart neces-

sarily sinful, and therefore hateful to God. And yet it will be seen that this view is entirely consonant with the sentiments of the Hindus in regard to the nature of Bramha. As the state of Bramha is considered the highest beatitude, so a likeness to Bramha will be considered the only fitness for that beatitude. But the state of Bramha is that of imperturbable apathy,—yea, of entire insusceptibility of all intellectual and moral action. The very nearest resemblance to this state is the condition of profound sleep. The fullness and permanence of this condition can be realized only by absorption—réunion with Bramha. This imparts the discontinuance of individuality. It is annihilation. It is written in the Hindu Scriptures—Of the cow of desire, called *Máyá*, (the Great Illusive Mother of Nature,) there are two calves—the separate soul, and God. Both drink abundantly as they list: the former drinks *duality*, or diversity; the latter, *simple unity*. The perfectly wise man is to see all things in God, and to be

as free from partial attachment of every kind, as from gross selfishness. A defender of Hinduism declares that men are ruined only in consequence of their delusion, in forgetting that they are incarnations of Deity;—and Shiva, in an address to Vishnu, informs him that the human soul, by becoming enlightened, will know itself to be Bramha,—that belief in its individuality will then cease, when nothing will appear either lovely or unlovely; the distinctions between love and hatred, virtue and vice, will vanish,—the senses and all sensible objects will be annihilated, and final beatitude will be attained. Particular instructions are given in respect to the several ways by which absorption is to be effected. “Those holy men, who are acquainted with Bramha, departing this life in the fiery light of day, in the bright season of the moon, within the six months of the sun’s northern course, go unto him; but those who depart in the gloomy night of the moon’s dark season, and whilst the sun is yet within the

southern part of his journey, ascend for a while into the regions of the moon, and again return into mortal birth. The Yogí constantly exercises his spirit in private. He is recluse of a subdued mind. He seats himself in a place that is undefiled. There he whose business is the restraint of his passions, should sit, with his mind fixed on one object, in the exercise of his devotion for the purification of his soul, keeping his head, neck, and body steady, without motion, his eyes fixed on the point of his nose, looking at no other place around. The man who keeps the outward accidents from entering his mind, and his eyes fixed in contemplation between his brows; who makes the breath pass through both his nostrils alike in expiration and inspiration; who is of subdued faculties, mind, and understanding—the Yogí who *thus constantly* exercises his soul, obtains happiness incorporeal and supreme. The Yogí is more exalted than all other ascetics, respected above the learned in science, and superior

to those who are attached to moral works. The fruit of abstract meditation surpasses all the rewards of virtue designated in the Vedas, of worshipings, mortifications, and the gifts of charity. The Yogí who, laboring with all his might, is purified of his offences, and, after many births, made perfect, at length goes to the supreme abode. Wise men, who have abandoned all thought of the fruit which is produced from their actions—that is, who are actuated by a total indifference in regard to terrestrial concerns, and are absorbed in contemplation of the Deity,—are freed from the chains of birth, and go to the regions of eternal happiness. If the Yogí has an incurable disease, let him advance in a straight path, feeding on water and air, till his mortal frame totally decay, and his soul become united with Bramha.

The remedy, prescribed in the Hindu Bible, for the cure of man's disease, is of a nature so appalling—it strikes the soul with such forbidding dread and horror, that few

persons can be found in this Iron Age of the world, who are willing to make the application of it. It was not so in the Golden and Silver Ages. Then many aspired to the dignity and the bliss of a state of nothingness. But now only some few are to be found, who are willing to make the acquisition of measures of adventitious holiness which will serve to raise them to the condition of the gods in the upper worlds. For the most part, the Hindus are well satisfied with that measure of merit which will assure them of a reëappearance upon earth in the shape of men and women. Though they are inordinately fond of sleep, they would not sleep always. And even the long night of Brahmá would greatly incommode them, in respect of some sources of enjoyment, which they love as much as they do sleep. And those who are loth to continue the labor and the sin of breathing, perspiring, eating, digesting, seeing, hearing, smelling, tasting, feeling, thinking, remembering, loving, and hating, can, with-

out the expense of adventitious, or even ritual holiness, procure for themselves the comparative quiet, innocence, and bliss of the fungus, and the sponge. How dignified and enviable is such a condition, in comparison with that of man, and all the superior grades of thinkers! Such are the absurdities of Hinduism!

SECTION X.

Hindu views of Transmigration.

SOME seventy seven trillion, and seven hundred and sixty billion of years ago, began the life of Bramha, and from that epoch dates the commencement of the fourteen worlds, and all their varied inhabitants. Krishna's Guru, speaking of the creation of the universe, says—"As when the clouds pour down continuous sheets of rain, there are hundreds of thousands of

millions of drops of water, so numerous were the living creatures, which were originated by that mysterious change in Bramha. Like birds the Shiva and the Jíva alighted upon the tree of moral action. The *Shiva* are ubiquitous and divinely pure—void of all illusion. The *Jíva* are sentient, and pursuing the objects of sense, they left their own habitations, and are doomed to roam through eight million, four hundred thousand species of being.” These species of organized being are classed under the following four genera:—

Those produced in the womb,	3,400,000
“ “ “ “ egg,	1,000,000
“ “ “ “ seed,	3,100,000
“ “ “ “ vapor, as vermin, insects, &c.	900,000
	<hr/>
	8,400,000

The Shiva is regarded as an untainted portion of the divine essence, and is the vivifying and sustaining principle of the

embodied Jíva. Its departure from the Jíva is consentaneous with the dissolution of its body, and the cause of it. It therefore corresponds with physical vitality. Upon its departure from the body, it enters into union with Bramha. The Jíva is the same as the *lingadeha*. It is a spiritual body, uniting in itself the elements of physical, intellectual, and moral being. It is here used in a sense answering to the soul—the human spirit. This soul is one and the same, whatever may be the nature of its tenement. The nature and structure of its habitation do not in any way disturb the nature and identity of the soul. The souls of the thistle and the scorpion are the same as the souls of a man and an angel. The soul of the louse and the flea is the same as the soul of the highest saint, and the highest god. Is it asked—what, then, is the ground of distinction in the different orders of being? Why is it not one and the same thing to be a thistle, and a scorpion, as it is to be a man and an angel? To be a

louse or a flea, as to be a saint or a god? It is replied,—the difference is much, and is to be sought in the nature of the investments of the soul, which characterize the several species of being. Certainly the nature of a man's garb and place of habitation does not at all vitiate the identity of the man. He is personally the same man, whether he lives in a hovel, or in a palace,—whether he wears coarse cloth, or fine. But the feelings of the man living in the hovel, are likely to be widely different from the feelings of the same man when, clad in purple and fine linen, he treads the carpeted halls of the palace, and regales its costly perfumes. The conditions of Lazarus and Dives were altogether unlike; but the man is identically the same when in the condition of Lazarus, and when in the condition of Dives. It is the tiger's skin and carcass that make the tiger. Let him exchange outward investments with some man, and then he is the man, and the man is the tiger. In this manner it is seen to be

the outward circumstances, the accidents of a being, which constitute a ground of choice in respect to the different races. Though the soul is always the same, whatever may be the organization of its investment, yet it is not the same thing with the soul, whether it inhabits the body of a thistle, flea, man, or god. Even the souls of the Bráhmaṇ and the Shudra are alike, and their bodies are alike to the outward eye, save that that of the Bráhmaṇ is usually the sleeker and the less scathed by the sun,—but yet in point of dignity the Bráhmaṇ is a very god, and the Shudra a worm upon the dung-hill.

This view of the relation of the several parts of the universe to each other is wonderfully unique. Wide as are the extremes between the different modifications of being which constitute the sum total of the universe, there is a kindredness which extends through them all, and connects the highest with the lowest, and all with Bramha. The rocks of Himálaya's towering heights

sustain the relation of consanguinity to the gods that inhabit them. The snail and the oyster can claim affinity with Ganesha, and Saraswatí, the god and the goddess of wisdom and learning. Several of the most illustrious sages, whose praises are rehearsed in the Shástras, were generated, in antecedent births, respectively in the womb of an elephant, an owl, a flower, a species of grass, a creeper, an earthen pot, a monkey, a partridge, dust, a deer, a fisherwoman, and a Shudra. The transmigration of the soul is illustrated in the Hindu writings on this wise. "As a man throws away old garments and puts on new, even so the soul, having quitted its old mortal frames, enters into others which are new. Death is certain to all things which are subject to birth, and reproduction to all things which are mortal. The dissolution of the body foreshows the coming of a new birth;—thus the coming of death is as the entrance into life. As the soul in this mortal frame finds infancy, youth, and old age, so in

some future frame will it find the like. In respect to the nature of this transmigration of the soul, two views exist. One of these views is sheer fatalism. It finds authority in the Hindu Bible. "In whatever occupation the supreme lord employed any vital soul, to that occupation the same soul attaches itself spontaneously, when it receives a new body again and again. Whatever quality, noxious or innocent, harsh or mild, unjust or just, false or true, he conferred on any being at its creation, the same quality enters into it of course on its future births." But the more prevalent and influential view of this subject is expressed by other writers in language of the following character—The former state of beings is unknown, the middle state is evident, but their future state is not to be discovered. What else can misfortune be, but the result of the evil committed in a former state of existence? Sickness, sorrow, distress, bonds, and punishments are to corporeal beings fruits of the tree of their own transgressions.

In accordance with these views, which make the condition into which the soul shall transmigrate, from this its human and probationary state, to depend upon the nature of its present conduct, the attempt is made to designate the worlds above and below, and the grades of being in these worlds, which shall be the rewards of specific kinds and degrees of merit and demerit. Swarga, the third of the upper worlds, is the first mansion to which a translation from this world is made. The pleasures of this abode consist in the possession of a body a million times more glorious than the sun, of a million of virgins, and of multitudes of carriages and palanqueens, covered with gold and jewels. The enjoyments of the superior worlds are of the same nature, and differ only in measure and variety. The seventh upper world is the abode of Brahmá, and the end of all transmigration. Says Krishna—"Know thou that all the regions between this and the abode of Brahmá, afford but a transient residence; but he

who findeth me, returneth not again to mortal birth. A man whose devotions have been broken off by death, having enjoyed for an immensity of years the reward of his merit in the regions above, at length is born again in some respectable family." In like manner, residences in the lower worlds are assigned to those souls against which there are found balances of demerit. Here they inhabit the bodies of serpents, demons, and monsters of every frightful and hateful shape. As these may be balances of merit which are not sufficiently large to entitle their possessors to an abode above the earth, and will only suffice to advance them to a better destiny among mankind—so there are balances of demerit which are too inconsiderable to consign to the lower worlds those against whom they stand. Such souls are doomed to pass through the several races of the animal kingdom which are inferior to man—or it may be that they descend through the several tribes of the vegetable and mineral kingdoms. When

their demerit has been expended, then they ascend to the condition of human kind, and commence new scores of merit and demerit. It was by a process of this kind, that those illustrious sages of whom mention has been made, attained their rank and celebrity among men. In reference to these lower abodes Krishna says—"There are two kinds of destiny prevailing in the world;—the divine destiny is for absorption into Bramha, and the evil destiny confines the soul to mortal birth. Those who are born under the influence of the evil destiny, know not what it is to proceed in virtue or recede in vice;—they say the world is without beginning, without end, and without an Ishwar—supreme God,—that all things are conceived by the junction of the sexes. These lost souls, and men of little understanding, having fixed upon this vision, are born of dreadful and inhuman deeds, for the destruction of mankind,—they trust to their carnal appetites, which are hard to be satisfied, are hypocrites, and overwhelmed

with madness and intoxication. Because of their folly, they adopt false doctrines, and continue to live the life of impurity; therefore I cast down upon the earth those furious abject wretches, those evil beings, who thus despise me, into the wombs of evil spirits and unclean beasts. Being doomed to the wombs of demons, from birth to birth, at length, not finding me, they go into the most infernal regions." This extract, besides furnishing an illustration of the Hindu sentiments on the subject of transmigration, affords an example of the genuine spirit of sectarianism. Krishna, who is the incarnate representative of Vishnu, depreciates the mental capacities, and maligns the conduct of the worshipers of Shiva, and then consigns the whole sect to all the woes of perdition.

The business of judgment is confided to Yama. All souls, immediately upon their departure from their tenements, repair to him. He has two faces—one of them, god-like, is mild, and bespeaks the overflowing

of kindness and love;—the other, devil-like, is monstrously ugly, with staring eyes and huge teeth. The gates of Yamapara—the city of Yama—are closely guarded by two dogs, and two servants are always in attendance. The one conducts the righteous, on celestial self-moving cars, to the divine side of Yama's face. The other, by means of ropes round their necks, drags the wicked over rugged ways to the hellish face of his master. At the sight of this servant every soul is horrified. For the admonition of mortals, and for the aid of Yama who is supposed to be well versed in the Hindu Scriptures, it is written—"Sinners, in the first degree, having passed through terrible regions of torture, for a great number of years, are condemned to the following births, at the close of that period. He who has slain a Bráhmaṇ, must be born a dog, a boar, an ass, a camel, a goat, a sheep, a stag, or a bird, according to the circumstances of the crime. He who steals gold of a priest, shall pass a thousand times into

the bodies of spiders, snakes, camelions, crocodiles, and other aquatic monsters, or of mischievous, blood-sucking demons. He who defiles the bed of his father, or his guru, shall migrate a hundred times in the wombs of grasses, shrubs, and creeping plants. If a man steal grain in the husk, he shall become a rat,—if honey, a great, stinging gnat,—if milk, a cow,—if butter, a weasel. Those women who are guilty of these thefts, shall incur a similar taint, and shall be paired with those male beasts in the forms of their females. Those persons who quarrel and fight with fire-brands shall become fiends and goblins. The king who oppresses his subjects shall be born a tiger. Those women who, without the consent of their husbands, take upon themselves religious vows, shall become bats. Those who leave their husbands, on the pretence of their being ill-favored, shall in their next birth become widows, while children;—and in case of their seeking illicit pleasure, they shall be born of prostitutes. The woman

who tastes of the food which she is cooking shall become a cat. She who gives a Bráhma-
man unsavory food, while she herself eats
all kinds of spiced dainties, shall be barren.
The man who steals the raiment of a trav-
eler, shall become a Shudra, and clothe
himself with the winding sheet of a corpse.
Those ascetics who disregard their vows
shall become periwinkles and caterpillars.
The man who, taking two wives, loves the
one and hates the other, shall become a
louse upon a dog's back. The backbiter
shall become a crow, and feed on ordure.
The Bráhma-
man who shall accept an unbefit-
ting gift, shall be visited with inflammation
of the glands of the neck. A doe thus accosts
a hunter—'Noble sir, why are you aiming
your arrow at me? I am guilty of no sin;
and besides I am encient. Killing me, you
kill this little ignorant guileless fetus, and
thereby contract fearful guilt. It is thus
written in the Shástras—The guilt of kill-
ing a cart-load of insects, is equal to the
guilt of killing a he-goat. The guilt of

killing a hundred he-goats, is equal to that of killing one bull,—that of a hundred bulls equals that of one cow,—that of a hundred cows equals that of one Bráhmaṇ,—that of a hundred Bráhmaṇs is equal to that of one guru,—that of a hundred gurus equals that of one woman,—and the guilt of killing one female in my condition, is a hundred fold greater than that of killing a hundred women.’ ‘Pray tell me,’ said the hunter, ‘What were you in your former state? Where did you get these stores of knowledge? What large eyes! What a beautiful form! Pray tell me your history.’ She replied—‘At a certain time the gods and demons churned the ocean, and with infinite labor procured fourteen inestimable productions. Among these was one called the intelligent Rambhá. Such was I. Then the gods and demons became enamored of me. At length there came among us several very celebrated ascetics. I cast out as a net an ogling look of the eye, and caught as fishes their hearts. Like humble bees,

scenting the fragrant odor of my body, they pursued me, go where I would. When I sang, they all sat down upon their haunches, like antelopes when slaking their thirst at a pool of water, and listened to my charming music. Absorbed in the pleasures of Swarga, I became heedless of the condition and destiny of others. Pride grew apace. I wholly abandoned the worship of Shiva. I left drinking nectar, and began to drink spirituous liquors. Then I forsook the society of the gods, and sported with a certain demon, named Hiranaya. In this way many years had rolled away, when one day Hiranaya went on a hunting excursion. It then occurred to me that I would avail myself of his absence, and go to Káilása and worship Shiva. I accordingly went, and so soon as Párwatí saw me, she began to rate me for neglecting the worship of her husband, and associating with a demon, and she imprecated upon me this curse—Be thou henceforth a female antelope, and Hiranaya shall be paired with thee. Such is my history.’ ”

Fearfully sad is the influence of these views, in regard to the destination of the soul at death. The mind is darkened and bewildered. The heart is debased and hardened. It is no new thing that the Hindu feels solicitude about his future condition—desires to know the destiny of that which outlives the pains and the struggles of death. This feeling is common to man. It may be repressed, but it cannot be extinguished. A man may reason stoically, but it is another thing to die stoically. The Hindu, in the pride and madness of a heart nurtured at the breast of Hinduism, may on some unusual occasion, rush out of time to grasp his phantoms;—but in the quiet of home he dies like other men. And is it possible to conceive of a state of mind more deserving of commiseration than that of the poor Hindu who, while the light of life is flickering in the socket, is calculating the chances of his reëpearance upon earth in the shape of the trees of the forest, the beasts of the field, the fishes of the sea, the

men of the city,—or of his being advanced to the condition and dignity of the inhabitants of some one of the six superior worlds? Perchance, in this inevitable extremity, he prays,—“May Shiva, with an azure neck, and red locks, eternally potent and self-existing, avert from me the pain of another birth in this perishing world, the seat of crimes and of punishment.” But he is uncertain whether Shiva will hear him. And he prays to another, and another, and another. And yet is he in doubt. Death dissipates his uncertainty. His first undoubting certainties are the awful realities of eternity. How inconceivably sad his disappointment will be, when he finds that prayer, addressed to Shiva, answered by Him who is, in truth, the eternally potent and self-existent God, and himself forever denied the pain of another birth in this world, for which he would most gladly exchange his present abode! In all ordinary cases, the Hindu will sooner take the chance of being reproduced in the shape of

the very lowest orders of animate existence, than deny himself the gratification of his sinful appetites and passions. How dreadful then must be the moment in which he shall learn that he is forever prohibited even the enjoyment, which is the portion of the worm of the dunghill ! The question,—What is the destiny of the departed ?—is one of no ordinary interest with bereaved kindred and friends. So deep is their concern in this matter, that they often attempt to break the seal and read the record of Yama's court. This is the process :—Twelve days after the death of an individual, the friends place a small heap of sifted ashes on the floor of the house, and cover it with an inverted basket, over which a wreath of flowers is suspended from the roof, so as nearly to touch it. The following morning an examination is made, and if the wreath is found to have shrunk an inch or two, the deceased is declared to have been received up into heaven ; if this is not the fact, then his fate is ascertained from the

heap of ashes. If a small mark like a cloven foot be found thereon, his friends feel assured of his having entered the body of a cow;—if a straight line be visible, that he has taken the shape of a worm, or an ant,—and if a spiral track, then he has become a snake. If a mark is discovered, which friendship and cunning can torture into any thing like the resemblance of a letter, then beyond a doubt the departed soul has assumed the investment of the Bráhmaṇ; and if the birth of a child in a Bráhmaṇical family can be made to correspond with the death of the deceased, then is there as little doubt that such child is their veritable friend. So is it with the Hindu, in respect of death and the scenes which open to the view of the departed spirit.

“HEREAFTER drowns his soul
In seas of darkness, billowing with doubt
And fear!”

SECTION XI.

Moral Character of the Hindus.

LIKE kings, like subjects: Like gods like worshipers. Such is a Hindu apothegm. It finds a response in the experience of nations, and in the history of the world. "The writings," says Justin Martyr, in his apology to the Romans, "in which are recorded the acts of your gods, only tend to corrupt and pervert the minds of those who learn them, for all take a pride in being imitators of their gods." Were the conduct of the gods of India to be made the model of the conduct of their worshipers, then there could be nothing of confidence and confederation among them. Every man's hands would bear a spear, and shield, and bow, and his girdle would carry a sword and quiver. Yea, every man would multiply for himself heads to plot, and hands to execute wickedness. For the gods of the Hindus were guilty—habitually and un-

blushingly guilty—of fornication, adultery, incest, falsehood, fraud, revenge, theft, murder, and, in short, of every description of works of the heart and the life, which can be found in the chronicles of wickedness and crime. The Hindus fully admit the facts upon which this charge is based. Indeed the Shástras are little else than the records of these facts. But the advocates of the guilelessness and innocence of this conduct of the gods reason thus—If we believe the Shástras which relate the acts, we must also believe them when they declare them to be void of all sin—these deeds were necessary as leading to salvation—good and bad actions are only to be known by the result. Theft is followed by punishment, and therefore theft is bad. Instruction imparted to others secures honor to him who imparts it; therefore to impart instruction is good. It is altogether improper to find fault with that powerful being who acts independently. Ráma, Krishna, and the other incarnations of Vishnu, had for their appropriate object

the salvation of the world; but without suffering pain at all to be compared with that of Christ, and without submitting to a reproachful death like him, they sported themselves at pleasure; and by these very sports, accomplished the salvation of those who took refuge in their mercy,—of those that worshiped them, or were otherwise connected with them. Let them do what they pleased, all their actions were full of merit;—they did not need therefore, like other dependent creatures, to perform appointed duties, and thus acquire a measure of righteousness. They were complete incarnations of Deity, and therefore possessed all power.

Such is the example of conduct on the part of the gods of India, and such is the advocacy of it on the part of the most learned and staunch adherents of Hinduism. It will not therefore seem strange to any that a corresponding conduct should prevail among the worshipers of these sinning, shameless, impious gods. The Hin-

dus, like the Cretians, are always liars. They manifest no shame, they evidently *feel* no shame, when the most egregious lies are charged and proved upon them. On the contrary, they impudently, and without the fear of contradiction, assert the impossibility of the successful prosecution of the avocations of life, without the habitual practice of deception and falsehood. Singular though it will appear, it is nevertheless the fact, that lying is legalized by an authority that claims to be divine. By the religious code of Hinduism, lies are preferable to the speaking of truth in the following instances—when they are induced by the impulse of lust,—by the desire to save life and property, which would be forfeited by the truth,—by the desire to benefit a Bráhmaṇ,—to promote a marriage—to supply grass and fruit to cows, and wood for a sacrifice. In such instances falsehood is praiseworthy. It is the speech of the gods. It will excite no wonder that, with such a statute, lying is found to be the rule,

and speaking the truth the exception. Profanity, regarded as an irreverent and idle use of the name, attributes, and works of God, is equally prevalent with falsehood. The highest and most sacred names by which God is known in India, are habitually employed, by old and young, as a kind of interjection, to express some emotion or passion. And the repetition of the names of God in both needful and vain discourse, is declared to be a means of making the acquisition of holiness, and the expiation of sin. In this manner is profanity, not less than lying, legalized and encouraged by Hinduism. The mischiefs of the tongue are seen in India in their truest and fullest colors. The tongue is a fire, a world of iniquity! It defileth the whole body. It setteth on fire the course of nature; and it is set on fire of hell. It is an unruly evil, full of deadly poison. Husbands curse their wives, and wives curse their husbands. Parents curse their children, and children curse their parents. Brothers and

sisters curse each other. Neighbors curse neighbors. And what curses are these! They are beyond conception withering and damning. In their many turmoils and quarrels, the torrents of abuse and obscenity which they allow to rush from their mouths, indicate but too clearly the depth of the fountains of impurity within their hearts. The Hindu makes daily expiation of the guilt incurred by the accidental destruction of living creatures;—but he will maul, and excoriate, and emaciate his beast of burden to a degree, which mercy weeps to behold. He will tread lightly upon the earth, lest he shall crush a worm, and thereby disturb the repose of some quondam fellow man or god;—but in his extortion he will, by means of the cruelest tortures, wrest the last farthing from the hand of the suffering poor. He will strain at a gnat, and swallow a camel. He removes, with care and without harm, to the distance of miles, the venomous serpent, and the mischievous rat, because forsooth one is a god, and the other

is the steed of a god,—and yet he will allow the dead body of a fellow mortal to lie unburied and unburned by the way-side, to be eaten of beasts and birds of prey, lest by touching it he shall be defiled. He will give in charity to a lusty, lazy, *religious* beggar, while he shuts up the bowels of his compassion from the needy and perishing. In the immediate vicinage of the most sacred shrines of the gods, whither hundreds of thousands resort to purify their souls, the poor way-worn and diseased pilgrim is suffered to plead in vain of the multitudes of passers-by for a drop of water to slake his feverish thirst, and he dies at the very well's mouth, imploring the help which no hand will bestow. The only hospital known in Western India, which has been founded and sustained by Hindu funds, has in charge diseased and superannuated cows, and bullocks, and horses, and donkeys, and goats, and monkeys, and such like worthy objects of religious charity. And the time was when persons were employed to submit

their bodies to the depredations of fleas, lice, musquetoos, and the like blood-thirsting mendicants. Those who have been the objects of your watchings, instructions, prayers, and tears, will perchance remind you of your indebtedness to them, for the opportunity of accumulating merit in the way of the benefits done them—It is more blessed to give than to receive. Said the Commissioner of a Court of Requests to a gentleman who was expressing his surprise at the ingratitude of a servant, who had brought an action against him,—“You must be a new comer, otherwise you would not be surprised at the ingratitude of native servants. Never expect gratitude from them. If it were possible that you could feed them with diamonds, still they would be ungrateful.”

Look at Hindu society in all its aspects, and you shall find little that is pleasing—little that is inviting. Be it true that this people has by nature as much of the milk of human kindness as falls to the lot of any

other people. It is equally true that Hinduism has desiccated all the juices, and marrow, and vital humors of humanity from this handiwork of God, and she has clothed this skeleton of her own creation with her own flesh and sinews, and, breathing into it her own breath, she has sent her own life-blood coursing through the heart and system. The Hindus are the express images of Hinduism. The testimony of all competent witnesses will corroborate these statements. "If I were," says Lord Teignmouth, "to describe the Hindu character generally, allowing for individual exceptions, I should define it a compound of insincerity, servility, and dishonesty. Their master passion is self-interest, which they pursue through all the mazes of cunning and duplicity. Their disregard for veracity is most striking; and the detection of falsehood excites no other sensation, than that of regret for the failure of the purpose it was intended to answer. Their charity has more of ostentation than of benevolence.

The apathy with which they see their fellow creatures suffering pain and distress, is also very remarkable. Their boasted tenderness to the brute creation is a negative quality, extending no farther than the not depriving animals of life, without any effort to prolong it, or render it comfortable. In every country where idolatry has obtained a complete establishment, we not only find a general debasement of the moral principle, and corresponding corruption of manners, but even licentiousness, and the most shocking cruelty, deriving a sort of sanction from the religion itself, or from the authority of customs and practices founded upon it." One of the native writers from whom quotations have been made, says,—“As a Hindu I have had many opportunities afforded me of observing the disposition and propensities of my countrymen, and, as far as I am able to form an estimate of their character, I am forced to acknowledge that they are sadly deficient in virtuous affections, reciprocal regard, and public deco-

rum. To elucidate this point I need only remark, that nine-tenths, or ninety-nine hundredths of the married male population of this country are, notwithstanding their early marriage, in the habit of keeping concubines; and the consequences resulting from the prevalence of this immoral and unnatural custom, are the commission of crimes of the blackest dye. Debauchery, dissipation, and seduction are suffered to usurp the prerogatives of constancy, temperance, chastity, and love, without which the married state acts like a cancer within, and

‘ Eats like a subtle worm its envenomed way,
Prays on the heart, and rots the tender core.’ ”

The Editor of the Friend of India, a son of the late Dr. Marshman of the Serampore Mission, than whom there is no better authority on the subject of Hindu usages and manners, has these just remarks in relation to the law prohibiting the marriage of widows. “It would scarcely be possible to de-

wise any rule which should more effectually tend to the total demoralization of society than that which, in a country of warm and uncontrolled passions, condemns so large a number of females to perpetual widowhood. Not to speak of widows of riper age, under twenty-five, with one, two, or three children, fancy the constant existence of more than a *hundred thousand* widows, between the age of six and sixteen, who are considered a burden on their own families, and are yet debarred from entering anew into the married state, and becoming the center of a new domestic circle; who are denied the ordinary enjoyments of life, and who can taste no pleasures which are not illegal;—and it will be seen at a glance, that this system is utterly incompatible with the general welfare of society. It is difficult to conceive of any two injunctions more fatally injurious to a people, and more calculated to pollute the domestic circle, with intrigues and licentiousness, than the early marriage of females, and the condemnation of the young widow to perpetual celibacy.”

Such is Hinduism. Such are the Hindus. It is not asserted that these pages present a full view of all that Hinduism is. It is far otherwise. Such a view has not been attempted. Nor is it asserted that the views here presented are adopted by all Hindus. There are many sects of Hindus, and in respect to certain points, there are great diversities of opinion among them. Nevertheless the aims and the ends of Hinduism are everywhere homogeneous. And therefore the views here given will convey a just impression of what Hinduism is, and of what Hinduism does. As many as are the powers of nature,—as many as are the agencies which act upon the physical, mental, and spiritual nature of man,—so many are the leading strings of Hinduism. She takes the strongest principles of unsanctified human nature, constructs of them a chain more durable than steel, and softer than a silken cord, and with it binds the heart of man to her icy throne. She holds out to man the hope of an overflowing supply of

all the wants of his soul. She says to him, "Depend upon no one save thyself for that which thy spirit needs. With thine own hands dig out the springs at which to slake thy thirst. With the labor of thine own hands, and in the sweat of thy brow, procure the food with which to satiate thy hunger. Thou art self-competent to the supply of the wants of thine own spirit." In conformity with this counsel, Hinduism, with her magic wand, has designated the places, where men of every condition and degree may dig in sure hope of finding living waters,—and may plough and sow in unwavering confidence of reaping unfailing harvests. And where hope is disappointed, and expectation fails, she says to the fainting and desponding—Dig deeper,—dig, dig, dig. Plough deeper, and sow thicker—sow, sow, sow. And thus it is that she supplies the spiritual wants of the millions that obey her mandates. And yet her votaries cleave to her with a fond affection. The Hindu loves his religion. Let not this seem

strange. Its duties may be performed in close conjunction with the most unrestrained indulgence of the very worst passions of corrupt human nature. It lays the bridle upon the neck, and thrusts the spurs into the sides of the beast of human lust. It gratifies the pride and selfishness of man's heart. Be it that the Hindu computes his gods at three hundred and thirty million, yet self is his supreme god. When he bows in the temple, self is his god. When, for days, and weeks, and months, and years, he lays upon a bed of spikes, self is his god. When he dies by suicide, self is his god. All the activities of his life are oblations laid upon the altar of self. All the exercises of his mind and heart are devotions paid at the shrine of self. But self will never be the Hindu's Saviour. No, poor man, he has no Saviour. Hinduism cannot save him. His millions of gods cannot save him. He cannot save himself. Who then shall save him? To whom shall he look for sal-

vation? Who will tell him of the Way, the Truth, the Life?

Such is Hinduism. It is a mighty fortress of Satanic erection. From its foundations to its cloud-capped battlements, its walls are falsehood, impurity, and impiety. Its ramparts, bastions, and defences of all kinds are ancient usage, custom, superstition, pride, and selfishness. It is garrisoned by hosts of principalities, and powers, and wicked spirits, and millions of militant soldiers of the Prince of Darkness. It is ruled with strictest discipline, and defended with craftiest policy by Satan himself.

“Lo ! a den of lust and blood,
Dark, unalterably foul,
Where, in hell-born brotherhood,
Men, with cold and cruel scowl,
For their idol’s chosen food
Slay the body and the soul.
Midst a dull and bloody gleam,
There, where in yon cursed pile
Rises what a throne may seem,
Sits a hideous THING and vile,

Palsying over the victim's scream,
Devil-like, with curdling smile.
Millions,—living, dead, unborn,—
Reason, love, and hope give o'er
To that thing, too mean for scorn,
Puppet, dripping human gore!
O, is it enough to mourn,
Weeping idly on the shore?"

CHAPTER III.

THE CONQUEST OF INDIA.

SECTION I.

Missionary force.

“Then have risen for the right,
 Few, obscure, but fearless men,
 Sworn in earth and hell’s despite,
 To destroy that murderous den,—
 Sworn to bear the gospel light
 To the blinded heathen’s ken.”

—————“That hour so long foredoom’d
 Is coming! when a world shall be unbound
 From chains infernal, and the powers of hell
 Disarm’d forever on their crumbling thrones!”

INDIA is a part of the foreshown dominion
 of the Prince of the kings of the earth.
 He can take possession of this his rightful
 inheritance only by the demolition of this

most strong hold of Satan, and the subversion of his usurped authority. He must conquer, and then reign. With a view to this conquest, the Captain of Salvation has advanced his standard and unfurled his banner upon the plains and hills of India. Responding to the song of the angels, inscribed upon that banner, is heard the voice of the Church—"Blessed be the King that cometh in the name of the Lord : peace in heaven and glory in the highest. We rejoice in thy salvation, and in the name of our God we will set up our banners." This response was first made, one hundred and forty years ago, by the church in Denmark ; and, under the auspices of king Frederick the Fourth, two soldiers of the cross were deputed to go to the people of India, and proclaim the conditions of surrender to the sovereignty of Jesus Christ,—to assert his claims to the confidence, love, and service of every soul of man, and announce the sure and fearful destruction of all those who will not have Him to reign

over them. They began this service at Tranquebar in A. D. 1706. The Society for Promoting Christian Knowledge sent their first missionary to Madras in 1728. Following in this march of conquest for Christ, were these subjoined several divisions of the host of the Lord—The United Brethren's Mission, at Tranquebur, 1759,—in Bengal, 1777;—the English Baptist Mission, Bengal, 1793;—the London Missionary Society, in Bengal, 1798,—Madras, 1805,—Surat, 1815;—the American Board of Commissioners for Foreign Missions, Bombay, 1813,—Madras, 1837;—the Church Missionary Society, Madras, 1814,—Calcutta, 1816,—Bombay, 1820;—the Wesleyan Methodist Society, Bombay, 1816,—Madras, 1817;—the Netherland Missionary Society, Bengal, 1820,—Madras, 1820;—the Society for Propagating the Gospel in Foreign Parts, Bengal, 1820,—Bombay, 1829;—the General Baptist Mission, Orissa, 1821;—the Church of Scotland's Mission, Bombay, 1822,—Bengal, 1828,—Ma-

dras, 1837;—Nágpur, 1845;—the American Presbyterian Board of Foreign Missions, Lodiána, 1834;—Madras, 1837;—the American Baptist Mission, Madras, 1837;—the Presbyterian Church of Ireland's Mission, Kátiáwád, 1840;—the Evangelical Society of Basle, Canara, —.

At a time when doubt, timidity, and despondence have taken the place of faith, courage, and assurance, in the hearts of any whose prayer to God in behalf of India is—*thy kingdom come*,—it may serve a useful purpose to ascertain, with as much definiteness as circumstances will admit, the measure of aggressive power which has been employed in the invasion of this province of Satan. It is possible that much more has been assumed, on the question which respects the extent of this power, than facts will justify, and so there may be a lack of faith in respect to the ultimate results of this invasion, where there should be nothing but the most unsuspecting confidence. It is believed that a true impres-

sion of the advance which has been made by the church towards the achievement of the conquest of India for Christ, and of the present aspects of this warfare, cannot fail to give to the doubting, assurance of an ultimate and most glorious triumph, and to inspire the timid and desponding with courage and spirit for a vigorous and persevering onslaught. The preceding synoptical view of the several periods in which hostilities were commenced, by different sections of the Protestant church, against these high places of Hinduism, will aid the attempt to ascertain what has been the extent of numerical force, which has been brought to bear upon the high purpose to enthrone Christ in the hearts of the millions of India. To the Rev. Messrs. Zeigenbalg and Plutscho belongs the honor of being the first agents of the church in this invasion of India. In consequence of the failure of supplies from Denmark, they were induced to avail themselves of the patronage, and ultimately the entire support of

the Society for Promoting Christian Knowledge. Whereupon the Royal Danish Mission became extinct in this part of India. The Rev. Mr. Schultze was the first missionary sent out by the Society for Promoting Christian Knowledge, and the pioneer of the Tanjore Mission. In 1750, Huberman and Swartz became his helpers. Fourteen brethren were the first missionaries of the United Brethren's Mission. This mission was soon relinquished. The first agents of the London Missionary Society, in this southern portion of India, were Messrs. Cran and Granges, and they were followed in a short time by Ringeltaube, Lovelace, and two or three others. The Church Missionary Society entered this field, with two missionaries, eight years after the London Missionary Society, and three years thereafter a single agent of the Wesleyan Methodist Society was added to this division of the work. The Rev. Mr. Kindlinger was the first agent of the Netherland Missionary Society, and after three years he had two

associates. Following the Netherland Missionary Society, after seventeen years, were the American Board of Commissioners for Foreign Missions, the American Baptist Missionary Society, and the Church of Scotland's Mission, each giving an increase of two to the numerical strength of this division of the service.

Two brethren of the United Brethren's Mission were the first missionaries to Bengal. At the very earnest solicitation of the Danish Asiatic Company, they located in the vicinity of Serampore. This mission was soon disbanded. Carey, Thomas, Fountain, Ward and Marshman stand in the van of the British church in this part of India. Close upon the steps of the English Baptist Missionary Society, there followed in this march of conquest, the London Missionary Society. Then, after eighteen years, came the Church Missionary Society with two missionaries. Four years thereafter the Netherland Missionary Society entered this field with one missionary. This mis-

sion, and that of this society in Madras, were discontinued in 1825. The General Baptist Missionary Society, the Church of Scotland's Mission, and the American Presbyterian Board of Foreign Missions, severally with one, two, or three soldiers, took their places in this line of battle, at the periods before designated.

One hundred and seven years after the first onset was made upon this strong hold of Satan in the south of India, by the Danish Church, and twenty years after its first assault, in the east of India, by the English Church, it was first assaulted, in the west of India, by the American Church. In 1813, Messrs. Hall, Nott, and Newell, unfurled in Bombay the colors of the American Board of Commissioners for Foreign Missions; and thenceforward, within the period of nine years, there entered this division of the field the London Missionary Society, the Wesleyan Methodist Society, the Church Missionary Society, and the Church of Scotland's Mission.

The Wesleyan Mission was never reinforced. The Evangelical Society of Basle has been in the service some ten or twelve years, and has been well sustained.

The subjoined arrangement will simplify this detail of statistics. The initials of the several Missionary Societies designate the several corps which have been sent out from the main army on this foreign service. Those corps which are disbanded are here omitted.

MADRAS PRESIDENCY.

The S. P. C. K. has been in the field from A. D. 1706 to A. D. 1845=139 years.

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" L. M. S.	"	"	"	1805	"	1845=	40	"
" C. M. S.	"	"	"	1814	"	1845=	31	"
" W. M. S.	"	"	"	1817	"	1845=	28	"
" C. S. M.	"	"	"	1837	"	1845=	8	"
" A. B. C. F. M.	"	"	"	1837	"	1845=	8	"
" A. B. M. S.	"	"	"	1837	"	1845=	8	"

Total,

262 years.

BENGAL PRESIDENCY.

The E. B. M. S. has been in the field from A. D. 1793 to A. D. 1845=52 years.

" L. M. S.	"	"	"	1798	"	1845=47	"
" C. M. S.	"	"	"	1816	"	1845=29	"
" S. P. G. F. P."	"	"	"	1820	"	1845=25	"
" G. B. M. S.	"	"	"	1821	"	1845=24	"
" C. S. M.	"	"	"	1828	"	1845=17	"
" A. P. B. F. M."	"	"	"	1834	"	1845=11	"

Total,

205 years.

BOMBAY PRESIDENCY.

MISSIONARY FORCE.

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The A. B. C. F. M. has been in the field from A. D. 1813 to A. D. 1845==32 yrs.

" L. M. S.	"	"	"	1815	"	1845==30	"
" C. M. S.	"	"	"	"	"	1820	"
" C. S. M.	"	"	"	"	"	1822	"
" E. S. B.	"	"	"	"	"	1834	"
P. C. I. M.	"	"	"	"	"	1840	"

Total,	126 years.
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These sums total designate the number of years of warfare which have been spent in these several portions of the field of conflict, on the supposition that each of these corps has always had one soldier in the service from the specified time of coming into the field, until the present year. If the period of service of each corps is multiplied by the average number of its soldiers for such period, the sums total of these several products will give the years of military life which have been passed in India ; and the division of the sums of these years by the period during which so much military life has expired, will give the numerical strength of the forces, which have been employed for the subjection of this vast province of Satan's empire to the sovereignty of the King of kings. Illustration. The average number of men per annum in the employ of the American Board of Commissioners for Foreign Missions, for the period of thirty-two years, has been five and a fraction.

For the like averages in the other corps of the Bombay Presidency, numbers are employed, which are believed to exceed the true numbers. The case will then stand thus :—

The A. B. C. F. M. employ 5 men per annum for 32 years, $5 \times 32 = 160$ years.

" L. M. S.	"	3	"	"	30	"	3	$\times 30 = 90$	"
" C. M. S.	"	4	"	"	25	"	4	$\times 25 = 100$	"
" C. S. M.	"	5	"	"	23	"	5	$\times 23 = 115$	"
" E. S. B.	"	5	"	"	11	"	5	$\times 11 = 55$	"
" P. C. I. M.	"	2	"	"	5	"	2	$\times 5 = 10$	"

Total, 530 years.

This sum, 530, expresses in years the amount of Missionary labor which has been devoted to the Presidency of Bombay. This sum divided by thirty-two will give sixteen and a fraction, which shows the number of missionaries who have been in this field since A. D. 1813,—on the supposition that each missionary body now in this Presidency had entered it at the same time with the American Board of Commissioners for Foreign Missions. This calculation presents some sixteen soldiers of the cross fighting, day and night, for the period of thirty-two years, to demolish this strongest hold of the prince of lies, and to set free some twenty million of souls, who are led captive by Satan at his will. Superior forces, in number, and in power, it may be, have been in like manner battling this fortress of Hinduism against Satan and some one hundred million of his most liege subjects, in the East, and in the South of India, for the periods of fifty, and one hundred and forty years. England requires

two hundred thousand well disciplined troops to subjugate to her dominion the flesh and blood of India. And now because some few scores of soldiers of the cross have not taken from Satan and all his principalities and powers, in these high places of abomination and sin, this his most loyal province, and are not now, with the millions of its redeemed people, shouting high the jubilant songs of triumph and conquest, there are forsooth those who begin to wonder at the protraction of the fight, and to despond of conquest.

SECTION II.

Language and Literature.

A VIEW of the operations of the Church, commencing at these designated starting points of aggression, is needful to the end that there may be a just appreciation of the results and present state of this warfare.

The difficulties which stand in the way of the speedy subjection of this province to Christ, are not likely to come readily before the minds of those who think, and speak, and feel in the English language. Instead of transferring themselves to India, and forming opinions of this conflict from what they there see, and hear, and feel, many persons look at this subject from the ground upon which they stand in an intelligent and Christian community, and their judgment of events which span years, is kept to the line of their intellectual and moral elevation. While standing amid the splendors of the mid-day sun, they forget that India is lying beneath their feet, shrouded in a darkness more impervious than that of midnight. It is no marvel that such persons become weary and faint in their minds. Very far short do all come of a just valuation of the privilege of birth and education in a Christian land,—especially in a Christian land, the language of which is English. The Christian literature which is found in

the English language, has a measure of healthful influence upon all the relations and habits of life, superior to what results from the literature of any other nation. And, therefore, in the measure that any people are removed from such an influence, and such means of producing it, will it be unsafe to judge of the results of efforts for their improvement, by the same rules which we apply in estimating the success of like measures in behalf of ourselves. What may be realized with us in the period of ten years, it may require twenty, thirty, or forty years to realize with them. Here all the appliances for any work of reform are ready to our hands; in India every thing is to be prepared. The labor is not only to be done, but every instrument of labor is to be wrought. The fallow ground is not only to be broken up, but it is to be cleared of stones, and roots, and brambles, and briars; and all the implements—the plough, the harrow, and the mattock—are to be constructed;—yea, the very tools for the man-

ufacture of these implements are to be made.

The acquisition of the language is a prerequisite to any very pleasant or useful intercourse with its people. An acquaintance with the languages of India may be gained, in eighteen months, or two years, which will serve to give a degree of confidence and satisfaction in seeking the improvement of the people. But a much longer and better acquaintance will be required to give promise of the greatest usefulness. Indeed, the man who shall speak most effectively the language of a foreign people, has need to acquire the habit of thinking, and feeling, and even dreaming, in that language. Akin to this mastery of the languages of the Hindus, as a means of insuring usefulness, is a thorough knowledge of their literature. The soldier who is to lead his troops to the siege of some strong fortress, will first reconnoitre, and ascertain its defences—its points of strength and weakness. If any suppose that there

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are none but points of weakness in this strong-hold of Satan, then they have but little profited by the study of the map of India;—and they certainly are ill-prepared for the front ranks of this conflict for the subjection of India to the Prince of Peace. There they will be sure to meet the most adroit soldiers of the prince of darkness; and if they would not be driven from the field, amid the taunting shouts of triumph, then they must fight like valiant men, and not like those who beat the air. The Hindu warrior is the champion only so long as the Christian soldier is ignorant of the weapons, and the mode of warfare of his antagonist. Let him possess himself of the knowledge of these, and he shall wrest from the hand of the proudest giant of Gath his sword, and with it slay him. The physician who shall prescribe for the cure of disease, with the best hope of success, has need to know not only the nature of the disease, but also the state of the applicant's system, his temperament and habits. So the

Christian physician who shall prescribe most fitly and successfully for the spiritual maladies of the Hindu, has need to know more than that the patient is sick, and that there is balm in Gilead. He must also know the mode of treatment—the prescriptions of the patient's other physicians. The Shástras are the pharmacopœia of the Hindu physician, and the armory of the Hindu soldier. It is said that the venerable Swartz deemed the knowledge of Hindu literature of so much importance to his usefulness in the missionary work, that he made the acquisition of it the object of his chief study for the space of four years. His profiting is visible in his uncommon usefulness. The want of this knowledge very much diminishes the ability of the man to be useful during the early part of his missionary life. His previous acquirements, however extensive they may be, will serve comparatively little purpose for the highest end of his calling, until he has acquired a special

fitness for his work, by a personal acquaintance with the people and their literature.

A greater difficulty than that of acquiring the requisite knowledge of the languages and literature of the Hindus, is the translation of the Holy Scriptures into these languages. No conquest for Christ can be achieved without the Bible. It is the armory for the soldiery of Christ. It is the sword of the Spirit. If the Christian soldier shall wield his sword, and the Holy Spirit of God shall give it keenness and power to pierce the Hindu heart, and slay the Hindu soul, then it must have a fitting form. It must become a Maráthí, a Teliugí, a Támalí, a Bengálí, a Hindí sword. And when, by successful invasion, men have fallen away from the ranks of Satan, and have enlisted under the banner of the Captain of Salvation, they will need a panoply of God, every part of which shall be of the like befitting forms. Who, then, that loves the Bible, can fail to utter a most hearty response to the glowing feelings of Doctor

Thomas, when he said—"I would give a million pounds sterling, if I had them, to see a Bengáli Bible. O most merciful God, what an inestimable blessing will it be to these millions! The angels of heaven will look down upon it, to fill their mouths with new praises and adorations. Methinks all heaven and hell will be moved at a Bible's entering such a country as this. O Lord, send forth thy light and thy truth!" The success of the soldier may depend very much upon the fitness of his weapons. Not less unbefitting than was the armor of Saul for David, has been much of the armor with which the soldiers of Christ have made assault upon this fortress of Satan. God was to fight the battle for David, nevertheless it was needful that he be suitably equipped. The unsuitableness of the armor of these soldiers for the most effective service was not the fault of the workmen, but it was the result of a want of fitting appliances in the workshop. It was such armor as could be wrought in the circumstances of the

warfare. Zeigenbalg and Plutschö translated the Scriptures of the New Testament into Tāmali,—but who now thinks of using that translation? The New Testament in Bengali went to press in 1800,—but that first translation has long since gone into disuse. The translation of the New Testament by Gordon Hall has for many years ceased from circulation. These first attempts to give the Book of God to the benighted millions of India were worthy of the men and the times. Other men have entered into their labors, and these have again been succeeded by others, and in this manner the energy of body and mind of the best qualified missionaries has been devoted to making and perfecting translations of the Scriptures. And whenever a translation of the Bible, in any of the languages of India, shall have been brought to that measure of perfection, which will command of all competent judges the confidence which is felt for King James' translation of the English Bible, that shall be a glad day for India.

Such an event will be the occasion of a jubilee in heaven.

The literature of India is a mighty obstacle to the progress of this conquest. This literature is almost wholly of a religious nature, and its influence upon the religious feelings of the nation is nearly unbounded. It would be difficult to find the book which makes no mention of matters of Hindu faith, and objects of Hindu reverence and superstition. A religious Almanac is no novelty among the Hindus. The first sentence of a Hindu book is an invocation of the gods. The Hindu religion enters into all the documentary transactions of civil, commercial, social, and domestic life. And no document is valid unless it is prefaced by an ascription of homage to the most serene highness Ganesha, or Saraswatí. Not only are the reading and the hearing these books a means of acquiring holiness, but they are also a source of enjoyment to the wonder-seeking mind, and the pleasure-loving heart of the Hindu. It hence occurs that all the

thoughts and habits of his mind, and all the feelings of his heart, and all the actions of his life, take the shape of his religion. Hinduism is in fact the web and the woof of his being. He must perform all the offices of nature, as well the lowest as the highest, in a religious manner. He sneezes religiously. He eats, and drinks, and puts on apparel, religiously. Two facts are incident to this state of things, and they serve as a coat of mail to fend off from the Hindu mind and heart the weapons of Christian warfare. There is a religious satiety. Nothing is more difficult than to get the will of the Hindu to consent to think upon the subjects of Christian truth. His lips will oftentimes assent to every thing that is spoken; and, in words, he will seem not far from the kingdom of heaven. He will say yea, yea, as well to the most astounding comminations of God's wrath, as to the most melting invitations to the Saviour's love. And he will remain through it all, as apathetic as stoicism can make him—as cool as a Nor-

wegian iceberg. The advice of a missionary to the Committee of a Missionary Society aptly expresses what every man has felt, who has preached Christ to the Hindus;—"Send hither no man of pity,—for his heart will break." The cause of this apathy is to be found in the religious satiety of the heart. The man is fully satiated. He is not happy, as he would be—as he hopes to be. But he feels that he can supply all the wants of his nature, in the way that Hinduism opens to him. He wants no more than his religion promises him, in the way of his own merit. Christianity is too unselfish for the Hindu. And the perfection of apathy is the perfection of Hindu blessedness. What then shall move the Hindu heart? Who shall pierce his coat of mail? God can do it. In the day of his power, the Hindu will consent to think, to read, to hear. And God sends him a Gospel, an Epistle, a Tract, a Missionary, or a Catechist. And now is seen the mind's coat of mail. The edge of the sword of the Spirit

is turned aside, and the heaviest and best aimed blows fall powerless. This is the result of the mind's education. The words which express the thoughts, feelings, and habits of the Hindu, are the words which must be used in the translation of the Scriptures, and in the communication of Christian instruction. The consequence is that while this man is in fact reading the Christian Bible, he is in effect reading the Hindu Bible. When he hears from the lips of the Christian teacher the great truths of redemption, he is thinking of the gods, the means of acquiring holiness and expiating sin, the rewards of merit and demerit, and the absurdities and frivolities of Hinduism. He reads :—"Except a man be born again, he cannot see the kingdom of God." His mind at once adverts to some one of the upper worlds, which he most fancies, and which he hopes to gain, when he shall be born again. He reads :—"Without holiness no man can see the Lord." And he begins to run up in his mind his scores of merit

and demerit, and he presumes the balance will be on the right side in the end, however it may be now. Again he reads Heb. 11: 6, "Without faith it is impossible to please God;" and he exclaims—"True, true. This stone is God. I believe that it is God, and therefore it is God. Faith makes the God. I worship this stone, and my faith assures me of a reward." Now, before the truth can find a lodgment in such a mind, and become the power of God unto salvation, this coat of mail must be rent in sunder. The heart must be roused by the Spirit of God from this death-like lethargy. The mind must be emptied of this filthy spawn of Hinduism. The mind must be reeducated. And until the nation has been awaked out of this deep sleep of intellectual and moral apathy, which bears the strongest resemblance to final absorption;—until this reeducation has been effected, in respect of large masses of the people, and in a measure which shall give to the mind the power to apprehend Christian truth in its

Christian sense, it is not consonant with God's method of conversion and the nature of moral agency, that there should be any very wide-spread, and greatly marvelous triumphs of the truth. The hope, therefore, of India's emancipation from the thralldom of Hinduism, and of her exaltation to the social and moral dignity and blessedness, which the gospel of the Son of God has power to confer, looks for its most ample realization to the Christian education of the children and the youth of the nation. A literature fitting this end is to be created in the languages of India; and the more entirely the Christian Bible is made the basis of this literature—the more it shall be permeated by the spirit and power of Christian truth, the more efficient auxiliary will it be in the work of India's salvation.

In the train of happy consequences which will mark the progress of Christian education will be seen the removal of the disabilities and oppressions of native Christians.

Hitherto the converts to Christianity—those who have abandoned the ranks of Satan, and taken upon them the pledges of fidelity to the Captain of Salvation, have been scarcely equal to the duties of the camp; and who would trust them in the high places of the conflict? The truth has had, and still has, powerful antagonists in their hearts. The process of reëducating their minds, must advance far beyond its present limits, before they shall acquire the needed measures of energy and strength of mind and heart to enable them to overcome all the perversions of their Hindu education, and to advance steadily from the stature and weakness of spiritual childhood, to the stature and power of spiritual manhood. They need the nurture and watch of those who, from a personal knowledge of the evils which Hinduism inflicts, and of the sources of health and strength which are opened in the Word of God, can enter into a feeling of all their wants, and administer to them fitting and seasonable counsel,

and ho, wi thout the exposure of health and life, can be with them at morn and noon, and night. They need native pastors and teachers, whose minds and hearts have undergone the needful preparation for this highest and holiest work of mortals. The supply of these wants will come on apace with the progress of Christian education and literature. And here should be noticed another evil, which presses with the weight of a mountain upon the convert, and greatly obstructs his usefulness. Selfishness, the energizing spirit of fallen man, and the *primum mobile* of Hinduism, has reared over the whole land of India Babels within Babels, which pass under the names of caste, and which shut up, as within walls of brass, distinct portions of the Hindu race, and confine them to the thoughts of their own mighty littleness. He who escapes from within these walls, as does the convert to Christianity, becomes an outcast. He must live alone—he must eat his bread apart—he must not defile the house of his

own father by his presence—in short, he must live a solitary exile in the midst of his friends. Hinduism disfranchises the disciples of the Christian Faith, and confiscates their property. “The whole scheme of Hindu inheritance has for its object to fix the religion of the Vedas and Puránas for ever in the soil of India, and to prevent any defection from it. The descent of property is regulated, not by the more natural claims of consanguinity, but by the test of an adherence to the creed of the family.” In the advance of Christian institutions, all these enactments and usages will become as things that were;—they will live on the pages of history, as way-marks between the darkness of Hinduism, and the light of Christianity.

In the due consideration of these obstacles to the progress of Christian truth in India,—of the condition of all appliances needful for the propagation of the truth,—of the fewness of the agents who have been employed to create and improve those ap-

pliances,—and of the disease, and lassitude of body and mind induced by climate and over taxation of physical and mental energies, to which these agents have been subject; there will be visible a necessity for abstracting much from the preceding calculation of average service in India. The entire period of service of some, and almost the entire period of many, whose terms of residence in India contribute to the increase of such average, have been spent in putting on the harness of the warrior; and on the part of those whose period of service has been the longest, there has been more of the tug of preparation, than of the tug of war. And yet progress has been made towards the realization of the aims and the hopes of the church in respect of India. This can be exhibited, with most advantage, in the light and shade of contrast.

SECTION III.

The Past and the Present contrasted.

THE time was when the work of Christian Missions in India was thought to imperil the stability of government,—when the exposure and reprehension of the sins and abominations of Hinduism were denounced as an infringement of the rights and immunities of British subjects. Less than half a century ago, the privilege of obeying the command of Christ, the King of kings, to preach the gospel of the grace of God to the perishing millions of Bengál, was to be gained only by stealth. It is averred that the intrepid Carey has been often heard to say, “that an European face was a greater terror to him than the sight of the fiercest tigers of the jungle—so apprehensive was he that men from Christian England would deprive him of this happiness of preaching Christ to the Ben-

gális. And when he and his fellow helpers in the truth had sought and found a refuge at Serampore, with the Danish Governor, a pupil of the revered Swartz, the Government of Bengál demanded their surrender, with a view to their transportation to England. Such an act of felony was it in those days to preach the gospel in India. "The impartial pen of history," says the Calcutta Christian Observer, "ought to record, that the Missionaries of the blessed Saviour could not find a resting place within the British territory; and that, if a small spot of ground, in the vast area of Bengál, had not been a portion of the Danish dominions, the founders of the Serampore mission might have had some difficulty in finding an asylum in Bengál. The doings of Omnipotence are wonderful in our eyes. We regard it as one of the greatest blots on the escutcheon of British supremacy in India, that the avowed disseminators of the everlasting Gospel, had to flee to a foreign settlement, ere they could find themselves at

liberty to rest their feet in India. Blessed be He who reigneth among the nations, circumstances are now very different." Those times of evil and dismay have been succeeded by brighter and happier days. And now the missionary has all the liberty that he can desire. He may preach whenever, and wherever it pleases him. He may preach to the Christian, the Musalmán, and the Hindu. He may preach in the church, and in the conventicle,—in the school room, and in the shop,—under cover and in the open air,—at the opening of the gates, at the well's mouth, and in the market-place. He may preach Christ crucified for the sins of the world, at home and abroad,—in the house, and by the way-side,—riding and walking, sitting down and rising up. Preaching the gospel is the known business of the Missionary. Everywhere, and at all times he may be preaching, *preaching*, PREACHING. Go where he will, the English name is a shield of protection. The Hindu may laugh, the Musalmán may scowl, and

the skeptic may sneer,—the Bráhmaṇ and the Mulaná may show fight, and wage a fierce war of words, but no harm will come of this, save that of reproaches for Christ's sake. If by any chance the Missionary is injured in person or property, he may implead his cause, and English judicature will requite him. And there are now some *two hundred* Missionaries preaching the gospel of our salvation to the *hundred and thirty millions* of India.

The time was when Christian men of England confidently asserted that Missionaries can never make any real converts to Christianity; and this assertion was confirmed by the opinion of Missionaries of the Church of Rome, who had made the trial. After Rome had numbered more than 250,000 converts, one of her Missionaries, who had resided in India some thirty years, said—"I have made in all between two hundred and three hundred converts of both sexes, and I declare that I do not remember any one, who may be said to have em-

braced Christianity from conviction. It is my decided opinion that there is no human possibility of converting the heathens to any sect of Christianity." These same Christian men of England had the presumption to predict that the efforts of Missionaries would serve only to weaken in the minds of their nominal converts those habits of morality and decency, which Hinduism prescribes, and that unable to graft new principles of action on their minds, they would leave them involved in doubt and mistake as to what Christianity really is, and so their last end will be worse than the first. It will surprise none to hear from such Christian men these sentiments—"I would repose the Hindu system on the broad basis of its own merits, convinced that on the enlarged principles of moral reasoning, it little needs the meliorating hand of the Christian dispensation to render its votaries a sufficiently correct and moral people for all the useful purposes of civilized society; for we know that the law is good, if a man use it law-

fully." Such are men who presume to be wiser than God, and more benevolent than the Redeemer of the world. And such were the men with whom was the balance of power. But those days are gone, and a record is written on the past and the present, which proves those assertions and predictions alike false. The church of Rome sought conquest in India by stratagem. The Protestant Christian church has entered the field of conflict clad in the panoply of God, and assaying to make conquest for Christ, she has found her weapons mighty through God to the pulling down of strongholds. It is not possible to speak with either entire definiteness, or certainty, of the numbers who have been turned from the power of Satan unto God; but well authenticated, though limited, accounts report upwards of *five thousand* members of Christian churches, whose manner of living affords a pleasing hope that they have passed from darkness to light—from death in sin to life in God. They are not what their pastor's

desire them to be. But as they shall acquire maturity and strength through the action of the sanctifying influences which are multiplying around them, they will cease more and more from the works of the flesh, and abound more and more in the fruits of the Spirit. And yet some of these converts from Hinduism and Islamism are surpassed by very few Christians, in any country, in the measure of their consecration, spirit of self-sacrifice, and activity in the work of man's salvation and God's glory. And who shall tell how many thousands, with robes washed and made white in the blood of the Lamb, have ascended from amidst the abominations and pollutions of this land of death-shade, and joined the pure worship of heaven! Says the excellent Swartz:—"Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life." Bishop Heber, speaking

of this worthy Missionary, says:—"His converts were between six and seven thousand, besides those whom his predecessors and companions in the cause had brought over." A chronicle of the year 1800 reports:—"The Danes are said to have brought upwards of 18,000 Gentoos to the profession of Christianity." In 1820, Mr. Ward could say:—"The persons connected with the Serampore mission have baptized between six and seven hundred Hindu Pagans, and Mohammedáns. A considerable number of Europeans, and Roman Catholics, and other East Indians, were^d also converted to God, many of whom subsequently became valuable Missionaries." The Friend of India, speaking of this mission in 1842, says:—"We may number some two and twenty churches, composed wholly or chiefly of native converts; and these converts may amount to some six hundred, with perhaps a couple of thousand of fellow worshipers, who have not been admitted to the communion of the churches." In

the South of India there are some fifty thousand who have nominally separated themselves from the idolaters of the land, and they profess a desire for instruction with a view to admission to the Christian church. Connected with each Missionary station and out-station is a congregation of native hearers, and in this manner are several thousand of people brought under the influence of the weekly and semi-weekly ministrations of God's word.

Ignorance is the parent of royalty. Such was the sentiment, thirty years ago, of the enlightened rulers of India. Corresponding with this sentiment, was the manifested purpose to perpetuate the darkness which Hinduism produces. To this object the periodical press of England lent its aid. "The Edinburgh Review denounced the toleration of Missionary labor in India, as downright madness, and predicted that universal rebellion would instantaneously follow the discovery of it by the natives. The Indian government, alarmed at the

same bug-bear, began in several instances, which threatened to become the uniform practice, to hinder the Missionaries in their work." So late as the year 1838, the entire annual expense of the Indian government, for the intellectual and moral improvement of its one hundred million subjects, did not exceed the sum of 50,000 pounds sterling, and the number of persons enjoying the benefit of this appropriation of revenue, was less than ten thousand.

In 1813, 10,000*l*, or a *lák'h* of rupees a year, was set apart for the revival and promotion of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories. Here the subject reposed, until, shamed by the labors of Missionaries, and constrained by the omnipotence of the British parliament, the Indian government resumed action, in 1823, in behalf of education, and appropriated to this object two of the ten *lák'hs* of

rupees that had accumulated during its ten years of inaction. It is important to notice the kind of instruction which government affords. Its aim is the revival and promotion of literature, the introduction and promotion of a knowledge of the sciences. Corresponding with this intention is its practice. It would revive literature, and therefore it retains Hindu and Mohammedan literature. It would promote literature, but it conscientiously proscribes Christian literature. Government would be neutral in matters of religion, and therefore is this proscription of Christianity. It would, but cannot, expurgate English literature of its Christianity, for the benefit of Hindus and Mohammedans. But here is the mistake of the Indian government; and it is deserving the consideration of all who think the resources of a mission misapplied, when devoted to the promotion of secular knowledge. The use of the western sciences is as really a means of reëducating the Hindu mind, as is the use of the Christian Bible, and any

system of Christian ethics. It is as much a matter of religious belief with the Hindu, that the circumference of the earth is 500,000,000 yojans, or 2,550,000 miles, as it is that there are 330,000,000 gods;—that Lanká, Ceylon, was never the abode of mortal man, as that Ráwana, its demon king, clandestinely deported Sitá, the beautiful wife of Ráma;—that the earth is divided into seven insular portions, each of which is separated from the other by means of a peculiar and circumambient sea,—as the seas of salt water, sugar-cane juice, spiritous liquor, honey, milk, ghí, and fresh water,—as that Shíva cut off one of the five heads of Brahmá with the nail of his left hand. The Paránas are alike the source of knowledge in religion and in science. And therefore the endeavor to supplant the Hindu science by the introduction of the western sciences will most surely prove the subversion of the Hindu religion. The London Times has rightly apprehended this matter. It says:—
“These superstitions, involving annually

an amount of torture, obscenity, and immolation, which, as practiced under the very eye of the British authorities, must make humanity shudder; are for the most part based upon, and indissolubly identified with, certain wild chimeras of theirs, which they believe to be of divine origin, relative to the physical phenomena and governing spirit of the universe. Of this description, in particular, is their absurd and monstrous system of astronomy; and since their ignorant misconceptions respecting the structure and changes of the material world form the very life and soul of their revolting polytheism, every person must see that, without necessarily attacking their religious prejudices in the first instance, the mere communication to them of just scientific views in a popular form, accompanied by that rigorous demonstration which the acuter Hindus can intelligently appreciate, would eventually involve, along with the demolition of what they deem heaven-revealed science, a complete disbelief in the pretended divinity of their

worship. Their astronomy and their religion are, in their opinion, equally divine; and they stand or fall together. Show them conclusively the absurdity of the one, and you give an irrevocable death-blow to the other. Now, in point of fact, this has already been done to a considerable extent."

It hence appears that limited and unchristian as are the educational plans of the Indian government, they nevertheless afford, in their unsought results, a strong and gratifying contrast to its past hostility and anticipations, and to the death-like apathy of Hinduism. But there is a stronger and more pleasing contrast. The Christian church is seeking the improvement of the minds and the hearts of the children and youth of India. She employs, along with European science and literature, the lively oracles of God. Her agents are prosecuting the work of Christian education with an earnestness and devotion, which betoken the most glorious results. They have schools of almost every hopeful descrip-

tion—Infants' schools, Children's schools, and Adults' schools,—Boys' schools and Girls' schools,—Boarding schools and Free schools,—English schools and Vernacular schools,—Primary, Collegiate, and Theological schools. There are with me reports which show in these several kinds of schools some *forty thousand* pupils. This number is some thousands less than the true number. Who that has pondered the sad and guilty condition of the people of a city and nation, *wholly given to idolatry*, until his spirit has been stirred in him, can now ponder, without a glow of gratitude, the spectacle of forty thousand sons and daughters of idolaters, imbibing day by day the antidote to this soul-destroying poison? The Christian cannot do this. Who that has himself experienced the keenness and power of the sword of the Spirit, can fail to lift up his heart in thanksgiving and praise to God, when he hears that the Holy Scriptures are intelligently read daily by tens of thousands of Hindu youth and children? The very

lowest results of missionary schools will realize the preparation of more intelligent readers of the Word of God and Christian books, and of a class of hearers who shall better understand the preaching of the gospel, and be more susceptible of divine impressions. And when it is sought, by faithful European, and well-qualified native supervision and instruction, to make them the means of conversion, such will be more or less their character. Into this department of labor, the members of the native churches may enter with the best promise of usefulness. Here the native preacher may daily seek to win souls to Christ. Here the Catechist may purchase to himself a good degree and great boldness in the faith. Some *two thousand and eight hundred* of the aforesaid number of scholars are young men and boys, in the higher grades of schools. Here they are brought under the constant supervision and watch of the missionaries, and are removed from the withering and blighting influences, which

pervade by day and by night the Hindu family. Here they learn both what Christianity teaches, and what it does. The illustrations of Christian truth and duty, visible in the personal, social, and domestic relations, and in all the varied conditions which are incident to human life, are brought before their minds in such manner that they cannot fail to influence their sentiments, and give shape to their future characters. These schools are to supply the future teachers of the nation,—and they are now qualifying themselves for this high destiny.

In the educational department of the missionary work is opened the sphere of labor appropriate for missionary ladies, and right well have they entered into it, and expended the holiest affections of their hearts and the best activities of their being. Until the Christian church sent to India her messengers to proclaim the glad tidings of great joy which shall be to all people, there woman, the last, the noblest work of

God, was valued only for her capacity to do the office of a beast of burden, and to cater for man's sensual wants,—her mind, a blank,—herself a blank, in respect to all that is sweet, lovely, and of good report. Vain will be the attempt to rescue man from the ruin and desolation which Hinduism creates, if woman is still left to her cruel charities. The child will imbibe, with the milk of the mother, a moral virus which will pervade the system, and paralyze its whole future being. The trees of the forest will wear the impress of the twigs of the nursery. It has been justly remarked that “where there exists a low estimate of the female character, there will man himself ever be low. Where the female, with all her softening influences, so beautifully fitted for the humanizing of man, and of rendering him a social being, is in a degraded condition, and not viewed as the companion of her lord, there will man himself be in a low, vile, degraded, and uncivilized state. God himself created woman

as a help-meet for her husband; but man himself has in this as in many other matters, reversed God's laws, and reduced woman to a slave of the very lowest order; and this has prevailed more particularly amongst the Oriental nations. Amongst Hindus, Musalmáns, and Pársís, the idea of the female character is low—*decidedly low.*" A just appreciation of woman can be gained only by an exemplification of woman's excellence and worth, when her mind and heart are brought under that culture which imparts to her sensibilities and affections their greatest power and loveliness. It is only Christian education which can make woman in India, what woman is in Christian America and Christian Britain. Only Christian education can take the Hindu female out of the depths of degradation and sorrow which the human mind and heart can know, and elevate her to that dignified and blissful sphere for which God created her. This labor of love in behalf of the females of India devolves upon Christ-

ian women. There is a needs-be for the expenditure of their being in this calling. Independent of the fact that they are in all respects the best fitted for this work, is the fact that it cannot, *may not*, be done by others. "From the peculiar complexion of native society, a barrier almost impassible separates the female population of India from the labors of the missionaries. It is to the exertions of those of their own sex that they most chiefly look for constant instruction and encouragement. One half of the missionary's duty therefore appears to belong to the sphere of his partner, and it is most cheerful to see how readily this fact has been appreciated and acted on." Such is the record of the Friend of India, whose experience will not be gainsayed. Where, then, can the sanctified sympathies of woman's heart, and the consecrated energies of her being, find an ampler and more hopeful sphere for employment than in India? It will be matter of joy to some to know that of the number of persons in missionary

schools here reported, nearly *four thousand* are young women and girls. And there will be to others a seeming insignificance in this small number of females, who are now in a course of Christian education, which may create a painful disappointment and despondence. But such persons do not duly estimate the extent of opposing influences, and the measure of indefatigable exertion, self-sacrifice, and patient endurance, of ingratitude, distrust, base imputation, and flagrant abuse, which are incident to this work. It will be well for them to consider that these seemingly meagre results tell of successful assaults upon one of the best fortified points of this strong-hold of Satan. A victory has been achieved which will stand foremost on the pages of the future history of India—the victory of truth over falsehood,—of Christian principle and female worth, over Hindu legislation, ancient and revered custom, and popular ignorance and prejudice. And now we read in a native periodical, sentiments

which, however hostile to the enactments of Hinduism, and all the former usages of the nation, accord with the best feelings of humanity. The editor of the Bombay Darpan writes:—"We are glad to find that a benevolent example has been set by a few influential individuals in Bombay and elsewhere, by putting their female children into a regular course of study. But until every man, great and small, rich and poor, thinks it his positive duty to give instruction to his daughters, in common with his male children, and until girls' schools are established in every part of the country, no sensible progress in the work of female advancement can be anticipated. This is a consummation devoutly to be wished by every friend of India, and we repeat the expression of our hope, that all our countrymen, who have the good of their country at heart, will use their best efforts to raise the females of India from their present degraded state, by bestowing upon them the blessings of education." In

this achievement of victory, and in this its honorable record, a voice is heard in the opened ears of all the friends of the Hindu female, saying—**BE YE STRONG THEREFORE, AND LET NOT YOUR HANDS BE WEAK; FOR YOUR WORK SHALL BE REWARDED.**

The time was when the Vedas and Pará-nas, and their expositions, were the only sources of instruction available for the many millions of India. The more popular portions of these scriptures belong to that class of books which, in Christian communities, pass under the name of obscene and profane, and the sale of which is prohibited by penalties. Now mission presses are annually multiplying, in some ten or twelve languages, millions of pages of the Christian Bible—of that law of the Lord, which is perfect, converting the soul,—of that testimony of the Lord which is sure, making wise the simple,—of those statutes of the Lord which are right, rejoicing the heart,—of that commandment of the Lord which is pure, enlightening the

eyes,—of those judgments of the Lord which are true and righteous altogether. Hundreds of thousands of copies and integral portions of this blessed Book are every year dispersed to the destitute. It is daily read by hundreds of Christian families,—thousands of Christian converts,—and many, many thousands of blinded Hindus and Musalmáns. The holy Word of God has become a staff in the hand of many a traveler through the valley of the shadow of death. It is a lamp unto the feet, and a light upon the path of many a man and woman, who were once groping in the darkness of Hinduism, and are now pilgrims to the New Jerusalem. Pressing this Book of God to their bosoms, with glad hearts and tearful eyes, they sing—

“ How precious is the Book Divine,
By inspiration given !
Bright as a lamp, its doctrines shine,
To guide our souls to heaven.
It sweetly cheers our drooping hearts,
In this dark vale of tears ;

Life, light, and joy it still imparts,
And quells our rising fears."

Religious tracts and Christian books, the expositions and illustrations of God's truth and the work of redemption, and glowing with the ardent breathings and affections of sanctified hearts, are daily illuminating hundreds of thousands of benighted minds, and pointing them to the Lamb of God, who taketh away the sins of the world. The Calcutta Christian Advocate, in 1843, says:—"We have had for some time past a number of reports of several religious and benevolent institutions, belonging to the three presidencies. From the perusal of the whole, we are gratified to find that the translation of the sacred Scriptures in the different languages of the East is progressing, the printing and circulation more systematic, and the desire for these blessed oracles, more intelligent and increasing. The tract, that useful department, appears to be similarly affected by the lapse of

years, and its experience. A series of more instructive books are apparently in preparation throughout the country, especially school books and works for the edification of native Christians. The conversion of the people is steadily advancing, the native Christian churches are beginning to manifest signs of life and Christian fruitfulness; while the Christian church at large is evidently beginning to feel her deeper responsibility in this heathen land more and more. Christian education is spreading its blessed influence on every hand, and heathenism is everywhere giving tokens of its approaching downfall here by bitter, but uninfluential hostilities, showing thereby its timid dread of approach to aught of Christianity. Surely these are all tokens for good, and should call forth the thanksgivings of all to the God of all grace and truth."

SECTION IV.

Results Estimated.

THROUGHOUT the preceding contrast, the weakness of the few is seen combating and overcoming the might of the many. The Christian rulers of India, unmindful of that which the God of Israel said,—He that ruleth over men must be just, ruling in the fear of God—had joined issue with Satan in the purpose to perpetuate the reign of darkness and sin in the minds and hearts of the millions of India. But how mad was the attempt! There is one mightier than the prince of this world, though sustained by all the powers of earth and hell. He is the God of Heaven, and the King of Zion. He rules over all the kingdoms of the heathen; and in his hand is power and might, so that none is able to withstand him. It is nothing for him to help, whether with many, or with those that have no power. When he wills the resumption of

his rightful dominion, in vain do the heathen rage,—in vain do the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed. Where the Captain of Salvation leads forth his troops, they go from conquering to conquer—one chases a thousand, and two put ten thousand to flight. It has ever been on this wise in this Indian campaign. On every page of its history, he that runneth may read, WHAT HATH GOD WROUGHT !

A just estimate of the results of this campaign of the church will have respect to both its achievements and its expenditures. What, then, has the church achieved ? She has invaded this province of Satan, adjusted her weapons of warfare, and constructed her defences. She has invested this strong-hold of the lying one, and planted her troops beneath its ramparts. They have carried some of its most impregnable defences;—by their many means they are ever throwing many missiles into

its citadel; and by their heavy ordnance they are continually battering the walls of this gigantic fortress, and on all sides of it numerous breaches appear. Over its walls, through its breaches, and by its gates, many of all grades of the enemy's troops have made their escape, some of whom have fallen into the ranks of the Prince of Life, but most have hoisted new colors for the Prince of Death. These all bring tidings of the state of the war within the strong-hold, which, together with sundry other indications clear and not to be mistaken, give assurance of there being many who stand ready to open the gates to those who shall promise them deliverance, and that these breaches, instead of being closed up and re-fortified, will widen, and lengthen, and open into others which are multiplying on all sides of them, until this hell-built pile shall lie prostrate with the earth, and the millions, long incarcerated within its gloomy dungeons, shall either be taken in other snares of the

devil, and be still led captive by him at his will, or they shall be led in triumph by the Captain of Salvation, shouting high the glad songs of redemption.

That deep, mental and moral sleep, which is the most fitting type of absorption into Bramha, has been broken. Its antidote—the gospel of the Son of God—has found a lodgment in the mind of the nation. A leaven has been set in fermentation, which will leaven the whole lump. There will be no more sound sleep. From this point of commencement there will be progression towards a state of entire and universal wakefulness. Ask you the proof that this sleep of ages is broken? The proof is every where manifest. It cannot be mistaken. Witness it in the alarm, proscription, and anathemas, which the baptism of converts from Hinduism is always certain to produce. Witness it in the petition of the native inhabitants of Bombay and vicinity, in which they pray their British rulers for an arrest of Missionary success—for an em-

bargo upon the minds and hearts of Missionaries, which shall limit their sympathies, labors, and prayers to the adult population, lest by their schools and Bibles they shall poison the minds of children and youth, and the praises of the holy Jesus shall supplant the praises of Krishna and his compeers in debauch and crime. Witness it in the multiplication of periodicals published in the vernaculars of India, and sustained both for the purpose of bringing into reprehension the more flagrant sins, and inhumanities of Hinduism, and thereby inducing a reformation in respect of them, and also for the defence of the religion of the land against the assaults of Christianity. A correspondent of one of these journals writes:—"Is not a Mahár even—a Shudra, —if he be a man of truth, kind, humble, and free from hypocrisy, more excellent than these lying, dissolute Bráhmans, who after committing theft and lewdness, will put the sacred ashes on their foreheads, and call themselves greater than God? And would

not the title of Guru of the four castes, better become such a Mahár than a Bráhma-man of the kind mentioned? Nay, should not such a Mahár upon whom the shadow of such a Bráhma-man chanced to fall, be required to perform ablution in order to be purified, rather than the reverse?" The editor of another of these papers says:—"The Missionary gentlemen who have left their own country to come to India, are now in whole bands, perambulating every lane and corner, in order to destroy the Hindu religion; and foolish boys, like greedy fishes, being deceived by the hope of gain, are caught by the hook of their sorceries. What will happen hereafter, no body can tell. Like the sacrificial block at Kálighát, the blocks of the Missionaries are day and night ready; and, whenever they find an opportunity, they bring their oblation and kill their victims. We are more afraid of the Pádrís—Missionaries—than either of cholera, fevers, or snake-bites, for these may be healed by charms

and medicines; but for the disease which the Pádrís inflict, neither charm nor medicine avails any thing. We cannot find great fault with the Pádrís; for it is the glory of their religion, that they have crossed *seven* oceans, and *thirteen* rivers, to come into this country, and are now spending immense sums to convert the Hindus." Another editor says:—"Pádrí N. has gone on a tour with some seven or eight boxes of Missionary books. We wish the gentleman no harm, but may Heaven grant that his books be stolen. If we do right, government is on our side; so let his books be reduced to dust. The poor people may fancy, that as he is a European, and a great man, they must take his books, or he may beat, or otherwise injure them. These are foolish ideas. The Pádrí is among Europeans like a common Bráhman among Bráhmans. Think nothing of his white skin; fear him not. Treat him as one of the vulgar, and upset all his doings and attempts." The united testimony of all Missionaries in In-

dia, witnesses to the same fact—the uprising of the nation out of its sleep of ages.

This warfare has in its progress enlisted the sympathies, interests, labors, prayers, and alms, of numerous individuals of all grades in the ecclesiastical, civil, and military service of the East India Company. The mantles of Brown and Buchanan have fallen upon men of like Christian purpose, philanthropic plans, and benevolent action. There are found in the several departments of the service those who devote their leisure time to the translation and revision of the Scriptures, the translation and composition of Christian tracts and books, the preparation of school books, and the communication of Christian instruction. There have grown up in India numerous religious and benevolent institutions, which are sustained by the contributions of European Christians, resident in the country; and funds are supplied from the same source to several missionary bodies, adequate to their educational expenditures. Many of

the persons who are thus devoted to this sacred cause, have been brought into the kingdom of God by the instrumentality of the messengers of the church, sent to evangelize the heathen, and they love the missionary work as a part of themselves. There are individuals who sustain, mainly at their own charges, somewhat extensive missionary operations. This manifestation of the spirit of godliness,—of self-sacrifice and consecration to the work of salvation—which is visible in the living of such numbers of the servants of Government, who are widely dispersed over the country, and which affords a convincible illustration of the transforming power of the gospel, and commends it to the acceptance of all beholders, is among the most cheering tokens of good for India. How unlike is this day to that when Dr. Thomas, who had the honor of leading the way to the Baptist Mission at Serampore, was under the necessity of inserting an advertisement in the Calcutta Gazette to find the fellow Christian, with

whom he could unite in prayer for the wretched and perishing millions of this dark land ! And now Protestant Christian Missions have the confidence, though they have not the declared approval and sanction of the Indian and the home Governments. In the place of the hostility and molestation of the past, there have succeeded friendliness, encouragement, and protection.

Supposing the entire number of actual converts from Hinduism, inclusive of the living and the dead, should be reckoned at five hundred thousand,—what, it may be asked, is this fraction of a million, in comparison with the integral millions, who have either passed away from this scene of human action to the final perdition of the unrenewed and the unsanctified, or are now fast held in the chains of sin and Satan ? The work of the church is with the living ; and in respect of them, the answer to this question has two aspects, each of which will show that the achievements of this Indian campaign, however numeri-

cally small, are of no inconsiderable value. These living converts constitute the corps of native troops, who are to occupy these outposts, and prosecute this warfare. There is a fullness and a fitness in the armor provided for the present period of this service, which gives to these troops a power for defensive and aggressive warfare superior to that enjoyed in any past period, and this advantage will be increasing with every succeeding year. When the disabilities, which are now incident to conversion and apostacy from Hinduism, shall have passed away, the native churches will soon be able to support Christian institutions for themselves, and to afford substantial and efficient aid in the work of evangelization. But, in order to arrive at a just estimate of the value of these achievements, there is need to individualize them, and to consider both the individual efficiency, and the individual value of conversion. Could we read on the future pages of the history of this campaign, that each soldier of these native

corps had won his man for Christ, and each of these last had won his two men for Christ, and so onwards, the ratio of individual success in conversion increasing with the increase of appliances and facilities, should we then think these present achievements of little value? And who can say but there may be among these converts a Paul, a Peter, or a John? a Priscilla and Aquila, an Andronicus and Junia, a Persis, and a Triphena and Triphosa? And there may be a Baxter, Howe, Owen, or Doddridge;—a Howard, Wilberforce, or Raikes. However these things may be, no subject of the kingdom of God can either live or die, without affording a realization of good for the church and the world, and of glory for God; and therefore is there a relative and a personal value in each of these converts, which no finite mind can fully comprehend or even conceive. “In every case of real conversion,” says the Rev. John Angell James, “there will be a progress from a sinner to a penitent; from a penitent

to a believer; from a believer to a saint; from a saint to a seraph. He shall add to his faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." That first dawn of spiritual knowledge in the understanding is the kindling of a holy luminary, which shall receive and reflect, as an attendant satellite, the splendor of the fountain of lights, infinite ages after the sun is quenched in darkness. That first tasting that the Lord is gracious, is the incipient operation of a capacity for bliss, which shall continue to receive ineffable delight, when all the sources of sensual gratification shall have perished forever. In the train of even weak grace, if it be real, shall follow all the more mature virtues of Christianity; all that the Father hath prepared for them that love him; all that the Son hath procured by the agonies of the cross; all the mercies of the covenant of redemp-

tion ; all the riches of grace ; all the exceeding and eternal weight of glory ; in short, blessings infinite and eternal."

By this rule of judgment let an estimate be made of the value of these conquests in India, and of the expense incurred in their achievement. At what sum of money shall we value the very humblest soul of these thousands converted from Hinduism ? Let those who love money, and who never think of the missionary work only in connection with the expenditure of money, bring before their minds these considerations, touching the destination of those who are made partakers of the blessings of eternal redemption, and then set their own price upon this one soul, and weigh against it the many millions of pounds sterling which have been expended upon this warfare. Will they all weigh down the value of that one soul ? What, will not the sums that have been accumulating from all parts of Christendom, during the period of more than a hundred years, for the work of evangelizing

the hundred and thirty million of India, outweigh the price of one soul, and that the very meanest, which has been washed from the guilty stains of Hinduism, and made white in the blood of the Son of God? Does that soul's value preponderate? Yes, and it will preponderate, though you weigh against it the universe. Know, therefore, ye Mammonists, that a world in purchase of a soul is gain. If the soul of one, and this the humblest, the least gifted, the least sanctified of these thousands of converted Hindus, in such manner surpasses all the pecuniary considerations which numbers can tell, why then, with these more gifted, more sanctified thousands, who have either become gems of all-surpassing lustre in the crown of the glorified Christ, or are now pressing on for conquest in the ranks of the invading forces of the Prince of Peace, do we speak of the pecuniary expenditures of this warfare? Is the church the poorer for this use of the Lord's money?—for this appropriation of the mere fragments of the

spoils of conquest? Have the individuals, whose contributions from year to year have made up the sum total of this expenditure, been anywise impoverished? Have they the less valiantly and successfully fought the battles of the Lord? Have they the less pleased him who has chosen them to be soldiers? Have the appropriations, or the reservations, of the spoils of warfare, overburdened the soldiers of the cross, and caused them to faint on the march, and fall in the rear of the advancing host? Who have been impoverished like those who have withheld more than is meet? Who have increased as they who have given bountifully? Who have been so blessed as they, who having freely received have freely given?

There has been an expenditure, in this warfare, of sanctified and consecrated energies of body, soul, and spirit—of the most valuable human life. These must be taken into account in this estimate of results. It is, in fact, this very expenditure of conse-

crated energy, affection, and talent, which gives to these foreshown results, when viewed as preparative to ultimate and more glorious achievements, their richest value; and therefore the loss and gain of this expenditure can only be fully estimated in connection with those final achievements—the eventual triumphs of the kingdom of God over the length and breadth of this land. But why do we speak of loss? There has been, and there will be, no loss. It is all gain—gain to India,—gain to the Church,—gain to the warrior,—and gain to the Captain of Salvation, and to all heaven. The loss is all Satan's. If this warfare were to end here, India is the gainer. It has imparted an energy and sensibility of mind and heart, which foretold the undoing of the heavy burdens, and the loosing of the captives of Hinduism. The Rev. Mr. Morton, of the London Missionary Society, in Bengal, has said:—“If Europeans were ban-

ished tomorrow from India, although doubtless the march of improvement would be much retarded, and internal convulsions must for a while absorb attention and postpone the general social advancement;—my fullest belief yet is that a leaven has been introduced which must ultimately work a total revolution in Indian opinion, manners, and institutions. Whether, therefore, I regard the phenomena of the human mind, the revealed will of God, or the necessary operation of moral causes, I cannot for a moment doubt, whether the doom of Hinduism is not sealed and its end approaching—and with it all that characterizes the present race of its professors. A false religion once fallen into neglect or disrepute, never recovers its influence: the desire of knowledge once excited in any considerable portion of a people, can never be wholly repressed: a thirst for social improvement once produced, cannot be allayed but by its unlimited gratification: foreign influence upon usage, language, commerce,

social intercourse, once exerted, is inevitably progressive: minds that have once learned to think, and have been emancipated from the thralldom of priestly or kingly domination, will no longer tamely submit to hold their liberty at a ruler's reasonless control, or their thoughts and consciences at a self-interested and domineering teacher's command: and thus it is conclusively certain, that the overturning of the foundations of Hinduism, and the reformation of all the institutions which it has originated, having begun must proceed, till entirely a new order of things has taken place, and the designs of Almighty God shall be accomplished in the regeneration of India."

Never can the church account her foreign troops a loss in respect of her home warfare, while there continues to operate between the two branches of the service a reciprocal influence which makes the soldiers of each the more spirited, valiant, and victorious. It was not until the church

had gotten her arms around the world, that she experienced that enlargement of heart, which prompted to the building up of the waste places of Zion. The man will ever be the better soldier who feels that he must, sword in hand, fight his way through all the ranks of Satan, and plant the standard of the cross upon the utmost limit of his empire, than he who thinks that he has only to stand and conquer all within the reach of his arm. And so it is with churches individually and collectively. And therefore it is seen that in the measure any section of the church has enlisted its energies in the foreign service, it has gained an impetus for the home service; and the ratio of success at home has been, ten, thirty, sixty, and an hundred-fold, varying with the ratio of interest abroad. The church has proved by her foreign campaigns the availableness of her resources for the realization of her most glorious destiny. She has multiplied conquests for

Christ, glory for God, robes of salvation for the sons and daughters of men, and peace on earth and joy in heaven. And who will dare say the church has sustained loss by her Indian campaign !

This expenditure is gain to the warrior. All his seeming losses are the occasions of manifest gain. If it were not so, then how is it that he is so happy in this service, and when out of it, so earnestly longs for it ? Says one :—" You have been informed of my safe return, after many years of previous labor, to resume my position in the missionary field. To return to this field was ever my warmest desire. My heart has often burned within me, when I thought of the perishing millions in India ; and most grateful to me as was the overflowing kindness with which Christians at home received me, it was my one constant and growing wish, my increasingly firm determination, by God's grace, to devote every faculty and energy I possessed, with more assiduity

than ever, to the service of the God I love, of the Saviour to whom I owe all my happiness in time, all my prospect of happiness in eternity." Another writes :—" My dear Brethren,—Although separated from you by continents and oceans, I am still with you in spirit. It is my most sincere wish to be soon back again among you;—for whilst I entertain no doubt of the propriety of the step I took when I left India for a season, still my heart yearns to return to it; and a sojourn of only two months in England has only increased my desire to bend back again my steps to the land of the labors of my early as well as more mature years, and with which my best feelings are associated." Writes another :—" When I read your remarks in regard to the privileges you were enjoying, and yet your wish to be allowed the privilege of again preaching the gospel in India, I felt that it was indeed true that however pleasant it might be to meet with Christian friends at home,

still the privilege of preaching Christ to the heathen, under the circumstances in which we are now permitted to make him known, is a hundred-fold greater and richer." And when one who had just put on the harness, and taken his position in the line of battle, was ordered home, he said—"Oh! how my heart clung to M——. I never expect to spend a happier period on earth than I spent there. I would rather have led a dying life here in India, and done but half my work than have returned; but it is death to me to stay." The venerated Brown, "in giving directions respecting any inscription, by which the remembrance of him should be transmitted to posterity, desired it to be recorded, not that he had filled high and important stations in the church of our chief East India settlement; not that he had been distinguished by the confidence, respect, and friendship of each successive administration of the supreme government; not that he had been placed at the head, and

assisted to form a splendid and important establishment, as provost of the college of Fort William: but that, 'in the Mission-church of Calcutta, for twenty-five years, he preached the gospel to the poor.' ” This expression of sentiment and feeling in relation to the work of the Church in the lands of heathen abomination and idolatry, finds a most sincere response in the heart of every true missionary. Painful as it is to give the parting hand to weeping kindred—to feel that one is looking for the last time upon the loved faces of fond parents, brothers, and sisters, and Christian friends—there is a scene which more than this breaks the heart, and bows the spirit in agony. It is the parting with a weeping church, and with weeping schools, which have been gathered among the heathen, and sustained by years of toil, and prayer, and tears.

“Many lie
Like buried warriors, on their battle-field :

Some—and the fairest—only come to die,
And in calm joy lay down their maiden shield :
Others there are, who, like them, undismayed,
Unshrinking hands upon the plough have laid ;
Their day is in its morning strength, when, lo !
God strikes them down with sickness, and they go
From us, with sorrowing hearts, but ready still
To act, or suffer, at their Saviour's will."

This expenditure is gain to Christ and Heaven. Every page, and verse, and line of the Holy Scriptures, translated into the languages and dialects of India, and put in circulation among the people, gives extension to the bounds of the knowledge of the eternal God—is a contribution to the work of filling the earth with the knowledge of the glory of the Lord. Every distinct communication, whether by vocal or written speech, whether to one, ten, or ten thousand, to male or female, adult or child, of that name which all heaven adores, the precious name JESUS, is unto God a sweet savor. Every sanctified mind and heart,—

every portion of the Bible, and every Christian tract and book, is a golden censer from which, day by day, in all parts of India, a cloud of incense ascends up before the ever-blessed and all-glorious God—

More fragrant than Arabia sacrific'd,
And all her spicy mountains in a flame.

As the triumphs of redemption have been multiplied here in this province of Satan, who shall tell what glory and honor and praise have redounded, and will forever redound, to the everlasting Father for the gift of his well-beloved Son to be the propitiation of human sin—the Saviour of the world? Who shall describe the all-surpassing satisfaction which Jesus Christ has felt, at seeing these souls, long enslaved by Satan, and filled with all the pollutions and sins of Hinduism, freed, washed, justified, sanctified, and made heirs to the inheritance of glory and bliss in heaven? And who shall relate the joy which the Holy Ghost

experiences, while he views these souls whom, by the blood of atonement, he has formed anew, and made meet to be his temples to the praise of the riches of God's glory in Christ Jesus our Lord? All the angels in the presence of God, and all the redeemed in heaven, have sympathized in these joys, and partaken of new raptures at every successive triumph. All has been gain and joy to God and his kingdom. The loss and the sorrow are all Satan's.

SECTION V.

Why have not greater achievements been realized?

IN reply to this question many reasons may be given. No soldier of Christ, whether in the home or the foreign service, has ever yet made full proof of the fitness and the power of the panoply of God for the achievement of the objects of God's warfare. There has ever been a fault in all in respect to some one part or more of this armor; and the lack, on the part of each soldier, of the highest success for which the armor is fitted, has always been in the measure of the magnitude of this fault. The divine agency is available in like measure for all in like circumstances. When the soldiers of Christ are *full* of the Holy Ghost and of faith, then only the will of God can limit their

achievements in this warfare. The kingdom of God will come in them in the fullness of its power, and they will multiply, as the organs of the Spirit, the conquests of the grace of redemption, to the extent of God's will. Had such been the men and the women, and only such, who have fought the battles of the Lord for the last century, then vastly greater and more glorious had been the conquests of the cross. Had such been the conduct of this warfare, it is impossible to say where at the present time would be the limits of the kingdom of God in respect of either Christendom, or the Pagan world. It is not improbable that we should count the converts from Hinduism by millions instead of thousands. It is possible indeed that India would be now as much Christian as are Britain and America, and these Christian countries would be as much in the advance of the present, as their present Christian history is in advance of that of India. But such has not been the

conduct of this warfare. There has been confidence in the strength of an arm of flesh, in the wisdom of mortals, and in the sufficiency of the creature, rather than in the strength, wisdom, and sufficiency of the omnipotent, omniscient, and omnipresent God and Saviour. Too much has been thought of the planter and the waterer, and too little of the Increaser. Earth has had too much fellowship, and Heaven too little, with the heart. There has been on the part of the soldiery of Christ too little correspondence of heart and life with the principles of that kingdom of righteousness, and peace, and joy in the Holy Ghost, which it is their sole business to seek to advance. There has not been seen in them a proper exemplification of the transforming power of the gospel—of its adaptation and might to bring the entire conduct of man into conformity to the life of the Son of God. Faith has languished—faith in the Word of God respecting the fearful

doom to which sin consigns the soul, and the treasures of wrath which they accumulate upon their guilty spirits, who neglect this great salvation,—faith in the Word of God, which assures the believing and penitent of the full forgiveness of unnumbered and most aggravated sins, of peace passing all understanding in life, and the joys of eternal salvation. The heart has been little moved by the soul-stirring consideration that the Father of mercies, and the God of all comfort, is every day, every hour, and every moment, dishonored in a measure exceeding the power of finite conception, by all the moral acts of the impenitent and unbelieving in all the earth. The mind is little impressed with a conviction of the glory, honor, and praise which will redound to God the Father, the Son, and the Spirit, by the regeneration and sanctification of a world of sinners. Here is seen cause enough why this warfare has not achieved more conquests for Christ in In-

dia. "Oh! that my people had harkened unto me, and Israel had walked in my ways. I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him."

But there is more cause, and that of which those who have volunteered to fight these deadliest battles in this most liege province of Satan's empire, are in no wise culpable. They have not been sustained, in this invasion and conflict, in any measure corresponding with their expectations, their necessities, and the ability of the church. Their minds have been distracted by the multitude of duties laid upon them, and their bodies and spirits crushed by the measure and arduousness of their labors and anxieties. The translation of one portion of Scripture, and the revision of other portions,—the composition of tracts and books for the Hindu, the convert, and the schools, and the revision of others,—preach-

ing in all its forms,—the watch and nurture of the church,—the instruction of inquirers, catechists, and teachers,—the supervision of the several kinds of schools,—personal and domestic duties—these all are often found engaging the attention, and pressing upon the spirit of one man. Disregard of any of these claims may imperil interests of great value, and the neglect of the more urgent may insure the loss of advantages which it has required months, and, it may be, years even, to realize. The consideration that these labors are of the nature of a preparation for final results will not satisfy Missionaries. The contrast between the fruits of Hinduism, and those of Christianity, which is that of the darkness and gloom of starless midnight, and the effulgence of the bright shining noon-day, lies upon their wakeful souls with the weight of a mountain; and when millions are hastening onwards to the sorrows of an endless hell, and only some few tens, or

scores, are making sure the joys of an eternal heaven, by taking refuge in Christ, can it satisfy them, should it satisfy them, to reflect that their work is merely "a pioneering in the great moral campaign?—the preparation of a mine, whose progress is slow, arduous, and hidden from the general observation, yet sure in its approaches, sudden and powerful in its explosion,—and that soon the mine will explode, and the soldiers of the cross will enter triumphantly into the shattered citadel, and plant the standard of eternal victory on its ruins?" In this conviction they rejoice; but yet their souls travail for present results. And the putting forth of a corresponding effort for this end has proved an over-taxation of physical, intellectual and moral energies, which does more to undermine the constitution, to ripen the seeds of disease, and hasten death, than all the noxious influences of foreign residence and insalubrious climate. It is seldom that they are suf-

ficiently strong in numbers, and pecuniary resources, to enable them to avail themselves of the vantage-ground, which the successes of their arms have gained for them; and not unfrequently have they been obliged to abandon outposts, recall advanced troops, and disband others, just at the time when they were in the most efficient state, and promised the most glorious achievements. In the Bengál and Agra Presidencies is a population of *eighty* million. Some thirteen thousand are nominal Christians, while the real Christians, taking as such all that are members of the Christian church, do not amount to more than one thousand,—that is one Christian to eighty thousand heathen. In this field there is only one efficient Missionary to one million and a half souls. In the Gujaráta province are some nine million of idolaters, and only three or four Missionaries. In the Marátha country is only about one Missionary to a million heathen. When in India,

the Missionaries nearest me on the South, the East, and the North, were some 400, 700, and 600 miles distant. Many a time have I sounded forth the precious name of Jesus to wondering men, and heard them exclaim—"Jesus! Jesus! this the only Saviour of the lost! How then is it that we now for the first time in our lives have heard this name from your lips? It is hard to believe it." A Missionary in Bengál writes:—"Our muster-roll may read well from a platform at home—but, alas! when read out on the field of action, how differently does it sound! We have not, nominally, a man to a million—we have not, really, in constant operation, above a man to two million, such is the effect of climate—yea, if you consider that Missionaries are generally stationed in towns and villages, then are there throughout the country whole fives and tens of millions, without a man of God to visit them! There are villages and many thousands of

people, within fifty miles of Calcutta, which have never as yet heard the gospel!" Thus is it in India—every city, town, village, and hamlet, is accessible by the messengers of salvation,—loud and pressing calls for them have been repeated from year to year, and from month to month; but the response has never been in any way suited to the urgency of the calls, and the pressure of the wants of these wretched millions. There are men and women enough and there is money enough, in the church, for the full supply of agents and appliances for the evangelization of India and the world; but they are withheld except in the most stinted measures, and every year millions of souls perish eternally.

This criminal apathy, and cruel neglect are incident to a departure from those principles, which God has revealed for the conduct of this warfare. It is written in the military code of the church:—"No man that warreth entangleth himself with

the affairs of this life; that he may please him, who hath chosen him to be a soldier. We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." It is the intent of the church to bring her foreign troops to the adoption and practice of these principles. She is the Lord's treasurer, and almoner, and they

can have no more than she is pleased to give. They must be content with wages which are designed to afford a mere competence. Their wages are meted out with a view to personal and domestic wants—increasing with their numerical increase, and diminishing with their numerical diminution. Fighting the battles of the Lord is the business of the Missionary. He enlisted to fight. He took oath to fight—many were the witnesses. And therefore he may not enter upon any speculations, nor engage in any labors, with a view to the acquisition of property for his own personal advantage. He is the Lord's. All he has, is the Lord's. His whole time and strength, body, soul, and spirit, must be consecrated to the objects of God's warfare. Not a fraction, nor a fragment of the spoils of warfare may be appropriated to himself,—but he must most sacredly and scrupulously devote all to the achievement of conquests for Christ. He must be strictly

temperate, frugal, and economical. And when by habits of the strictest temperance, frugality, and economy, he is able to save a part of his stipulated allowances, even this he must hold subject to the Lord's disposal, and may only be used for his kingdom and glory. The Missionary must not love money. He must not lay up money. If he shall become disabled, and shall be obliged to depart out of the Missionary work,—if his wife shall become a widow, and his children orphans, then he must trust that the Lord will provide for the supply of these wants. Great care must be taken that the Missionary neither mispends, nor hoards the Lord's money. By no means may he become rich in the service of the church. On no account may he lay up for himself, for his wife and children, the Lord's money—money taken out of the Lord's treasury. He must be always doing the Lord's work, and be content with food and raiment. The Missionary

who becomes rich, in the Missionary work, will be visited with the highest penalty of the law. His riches will cashier him. He will be an offensive odor in the nostrils of the church—a by-word, and hissing throughout all her borders.

Both this sentiment and practice are founded in the truth of God. They correspond with the highest principles of the kingdom of God, and find their full illustration in the life and teachings of its most glorious sovereign. The Son of God became poor. He lived poor, and died poor. He pronounced the poor blessed. On the cross he committed his destitute mother to the care and support of the indigent disciple John. The apostles of the Lord Jesus Christ, taught by precept and example the same lessons. And the first Christians heeded their instructions, and copied their example. Therefore, the intent to bring Missionaries to the imitation of these models is right—is Christian. But where shall

the church find, in the statutes of the kingdom of God, authority for the dissimilar practice which prevails in the home department of her service? Such dissimilarity is visible in all the feelings, habits, and pursuits of the members of the church. Instead of the Lord's treasury, into which all goes, and out of which each takes a mere competence, here every man has a treasury, into which he puts all, and out of which he takes for the Lord's treasury the mere pittance which he can spare without inconvenience to his purposes of self-aggrandizement, pleasure, and gain. To purchase the earth which has been given to the wicked, the church makes suit to the world by stately mansions and princely equipage. Instead of the ornament of a meek and quiet spirit, which is in the sight of God of great price, there is sought that outward adorning of plaiting the hair, wearing of gold, and putting on of apparel. Children are educated in the fashions of

the world, rather than in the nurture and admonition of the Lord. Talents, qualifications, fitness for the Lord's service, are sold and bought at a price. The youth of the church, ransomed with the precious blood of Christ, and saved by the washing of regeneration, and the renewing of the Holy Ghost, sell themselves to the highest bidders in the markets of the world. The soldiers of the cross enrich themselves out of the spoils of warfare and conquest,—live rich,—die rich,—and bequeath the Lord's money to children and friends. "True, there is a *remnant*, however small, that are living, feeling, acting, praying, and even suffering somewhat, that they may fulfill the mind that was in Christ; and who may be known by a brokenness and contrition of heart over their own imperfections: but oh! as to the mass of Christian professors, they are sunk in carnal sloth, selfish ease! they *shrink* from the very hearing of the claims of Christ

and the world; or they *compound*, by the substitution of a coin of gold for a heart of love, or of a printed name for a burning soul!"

In this conformity to the governing impulses and the practices of the world, the eyes of the church have become blind to her destiny, and her ears are deaf to the cries of the needy. The church has acted the part, in respect of the Missionary work, of the mother who casts out her child, and leaves it to the cold charities of strangers. Every one feels that the condition of the foundling is one of cruelty and criminality, on the part of the parents; and that those parents are legitimately responsible for the support, instruction, and government of such child. So it is with respect to the evangelization of the nations of the earth. The church has cast off this child. Philanthropic, Christian men have taken it up and nurtured it. And now they go and claim for it the paternity of the church, and

legitimately demand the resumption of paternal responsibility and support. It has hence occurred that the relation of the Missionary to the church is felt to be unnatural. Some consider him a kind of monster;—others, a paragon of excellence. But he is neither the one nor the other. He is a man in Christ, and his work is with men, by the command of Christ. And the true destination of the church is that of a mission from God to man. Therefore is every member of the church a Missionary—a person commissioned by the Captain of Salvation and *sent* against the devil and his works. Let every Christian feel that it devolves upon him personally to do what in him lies for the destruction of Satan's works over the face of the whole earth, and there will result a feeling of kindredness and sympathy with the Missionary and his work, and with the pastor and his work. The true philosophy of missions is to give to every member of the church a

heart to feel and to pray, a tongue to counsel and decide, and a hand to give and to fight. And voluntariness which is of such vast consequence in the achievement of this warfare of God, is in its true Christian sense the synonym of submission. Its commencement is consentaneous with regeneration, and its progression and completion run parallel with sanctification.

In the realization, on the part of all the disciples of the Redeemer of the world, of a common and mutual responsibility in the work of making known the gospel of the Son of God—the riches of the Saviour's love,—to every nation, and tribe, and family, and soul of man, and of subjection to the models for the conduct of this warfare, furnished by Jesus Christ, his apostles, and the early Christians, heart will beat with heart, foot will move with foot, and hand will strike with hand, throughout all the several divisions of the Lord's consecrated host. There will be mutual

and holy strife among all the people of God to see who shall place the most and the richest gems in the diadem of Christ. Parents will be concerned to make their children approved of God, rather than of the world,—rich in faith and good works, rather than in houses and lands. They will educate them for the service of the church, and the glory of her King. Pious youth will covet the best gifts. The one great question with each will be—In what capacity can I do most for the glory of God and the good of man? Every man in his calling—the husbandman, the mechanic, the merchant, the student, the master and the servant, the ruling and the ruled, will seek gain only for Christ,—will devote their lands, houses, herds, flocks, wares, goods, studies, labors, blessings, privileges, and themselves, body, soul, and spirit, to the triune God, the Father, the Son, and the Spirit. All will be diligent in business, fervent in Spirit, serving the Lord. Then

will it be seen that neither is God's ear heavy, nor his hand short. Then will the mighty Captain of Salvation be seen to gird his sword upon his thigh, and in majesty and glory to ride prosperously, because of truth, and meekness, and righteousness. Then shall the church cease to wreath her brows with the garlands that fall upon the path of the all-conquering sword of the Spirit, and shall gather them up and weave them into a crown for the glorified Christ. The Lord's treasury will be full—always full, though always spending. For now every soldier puts into it the spoils of warfare and of conquest. There is no more heard the bleating of the sheep, and the lowing of the herds that Saul spared to sacrifice unto the Lord. Saul and his people have learned that to obey is better than sacrifice, and to hearken than the fat of rams. There is no longer a necessity to multiply the burdens of the few, for the sake of increasing the ease of the many. But there is an equality.

Hearts are warm, and hands are open. The pious poor find a home in the church, instead of the poor-house. The oil of joy is given to the widow for mourning, and the garment of praise for the spirit of heaviness. The orphan and consecrated children of the church, inherit a richer legacy than that which gold can purchase—the sympathies, the prayers, and the nurture of the Lord's sanctified ones. And there will be no longer a necessity to counsel the banishment and celibacy of Missionaries, to enable the church to do the Lord's work, and Christians to bequeath the Lord's money to their children. And when, in any case of emergency, there must needs be an excising of natural rights and immunities, it will be felt that this should begin with those who have the most, and not with those who have the fewest blessings and privileges. And when the missionary shall feel constrained to lengthen the cords of parental affection, and to send

away his children from the blight of an unhealthy climate, and a more fatal, moral atmosphere, a befitting asylum will be open to them in the bosom of the church, which will send forth all needed recruits, to fill and augment the ranks of the invading hosts of the Lord,—“Whom shall we send, and who will go for us?” Thousands respond with glad hearts,—“Here are we, send us.” The terms of agreement are short, and soon accepted—Hard service; food and raiment; and all for Christ. Here toil: rest in heaven. How strangely in these days, when every heart shall pant for the Lord’s work, will this record read:—

“Homewards for help our longing eyes we turn,
Where prayer is made for us, where spirits burn
With kindred zeal,—Alas! amidst the glare
Of light, which is not heat, ’midst praises loud
Of eloquence, which is not faith nor prayer,
Amidst the eager multitudes that crowd
‘To hear some new thing,’ but turn away
From those, who labor, hope, and pray,—

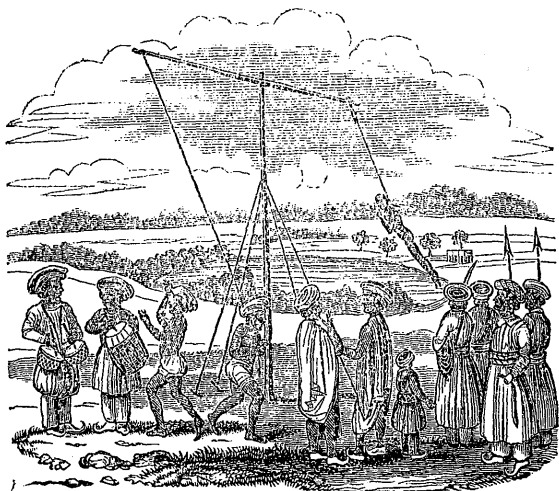
We miss the kindred soul, the humble knee :
 They seek excitement, we seek sympathy."

When the church shall be in this state—emptied of self, and filled with Christ,—out of the depths of her own weakness, calling mightily and continually upon God, and, in deep abasement of spirit, and silent humiliation, is fighting the battles of the Lord, pressing on hard for the conquest of the world, and giving God all the glory,—then shall she look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. No weapon formed against her shall prosper. Her victories shall be gloriously multiplied. Daily shall the empire of Christ enlarge. Couriers will be seen hastening in every direction from all portions of the conflict, and as they pass through the several divisions of the mighty host, bearing tidings of conquest ! conquest ! conquest !—every soldier shall find his heart animated with a fullness of joy, his soul

relit with hope, his arm nerved and his spirit braced for more daring, unfainting, and untiring onslaught. In this state of the service, the thousand men and the thousand women now needed to achieve the waiting victories of the cross, and to cause the wretched millions of India to bow the knee to Christ, and proclaim him King of kings, and Lord of lords, will be there on the field of action, urging on the fight at the head of large and well-disciplined native corps. "Onward, soldiers! ONWARD!" is heard at the head of each corps. Onward resolutely and joyfully they press, in the name of God their captain. And soon the joyful, rapturous tidings come—"Christ's is India! India! India! Satan is conquered. From the Indas to the Brahmaputra, and from the Himálaya mountains to Cape Comorin, in every city, and town, and village, and hamlet, waves the banners of the Captain of Salvation." And now the bloodless triumphs of the cross rapidly mul-

tiply, and the voices of their tidings mingle in the east and the west, the north and the south, until—

“ One song employs all nations ; and all cry,
 ‘ Worthy the Lamb, for he was slain for us ! ’
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy,—
 Till, nation after nation taught the strain,
 Earth rolls the rapturous Hosanna round.”



SELF-TORTURE PRACTICED BY THE HINDUS.

CHILD'S MISSIONARY HYMN.

“ On many a foreign shore
 Poor pagan children crawl,
 Who senseless things adore—
 To horrid idols fall ;
Images, carved from stones or trees,
Their helpless gods are such as these !

“ But we, from earliest youth,
 Have been to knowledge led ;
 We read the Word of truth,
 We hear what God hath said ;
The mercy, undeserved, we own,
That makes to us a Saviour known.

“ We would to them convey,
 As well as yet we can,
 The knowledge of that way
 That pardon brings to man ;
We humbly ask thy goodness, Lord,
To send thy blessed truth abroad.

“ Nor suffer us to stand
 Beneath the gospel day,
 With Bibles in our hand,
 As far from God as they ;
O let not us at last be found
Heathens, though born on Christian ground.”

CHAPTER IV.

Conclusion.

Is INDIA conquerable? Is India worth the expense of conquest? The Christian church has answered these questions affirmatively. They are here propounded for the serious and prayerful consideration of individual Christians. It is hoped that the facts which the preceding pages present in relation to this province of Satan's empire, and its invasion by the Captain of Salvation, will enable every reader to form a just judgment of the magnitude, feasibility, and value of the conquest of India. Vast as may be the magnitude and the expenditure of this conquest, it were an impeachment of the might, the wisdom, and the veracity of God to think that India, or any other portion of this revolted world, is neither

conquerable, nor worth the conquest; and therefore it were the grossest indignity which can be offered the Christian to suppose that he can give a negative answer to either of these questions. It will however serve a useful purpose to ponder somewhat the facts which they involve.

India is conquerable. It is undeniable that the power of resistance to the invading forces of God's kingdom is immensely great in this province of the empire of sin. Here Satan has exceeded all his wonted wiles to inthrall the human mind, and enchain the human heart. Hinduism is his master-work of delusion, impurity, and sin, and India is before all other lands the very place of his seat. Here he will not yield his supremacy without a fearful struggle. This struggle has commenced. Already are seen the marshaling and battle array of his bloody hosts. But the days of Hinduism are numbered. Its end cometh apace. The might of Satan and all his

allied powers of earth and hell shall be no bar to India's falling to the dominion of Christ. This is no vain confidence. It is grounded upon incontestible facts. The gospel of salvation changes not. No period of time however much extended can serve to diminish its power to bring down high looks and lofty imaginations. It will ever prove the power of God unto salvation to every one that believeth. The heart of man is essentially the same in all ages. The tens of thousands who were won to Christ in the days of the apostles, and in subsequent periods of the church, were as blind of mind, as hard of heart, as perverse of will, as far estranged from God, as deep in love with sin, and as fully taken captive by Satan at his will, as are the millions of Hindus, who withstand the success of the gospel. And the Holy Spirit of God is unchangeable. He is omnipresent, omniscient, and omnipotent. No mind is so blind, but that he can make it see,—no heart is so

hard but he can make it feel,—no will is so perverse but he can subdue it to the obedience of Christ. Therefore, what the weapons of God's warfare have achieved they can achieve. Where did the Holy Ghost find the chief apostle of the grace of God to the Gentiles? He found him on the high way to Damascus, with the heart and the commission of a persecutor, breathing out threatenings and slaughter against the disciples of the Lord. Where did the Spirit and the truth of God find those of Corinth, and Ephesus, and Philippi, and of other cities and towns of Achaia and Ionia, who in the first age of the Christian church, stood up in the ranks of the Captain of Salvation? They found them entrenched in the strongholds of Satan—carried away unto dumb idols, even as they were led. Where did the weapons of God's warfare find the inhabitants of the British islands—the progenitors of Christian Britain and America? They found them shut up in the fastnesses

of Druidism—"reveling in ignorance, brutality, and lust—annihilating all the endearing charities and relative duties of life in promiscuous concubinage,—so that fathers were brothers to their own sons, and daughters sisters to their own mothers." All the subjects of the kingdom of God, in its human relations, were at one time the subjects of the kingdom of Satan, and were born to the loyalty of the King of kings by the Holy Spirit and the truth. This fact is of itself sufficient to assure the Christian of the conquerableness of India, and of any other nation of the earth, even in the absence of all evidence of the power of the Spirit and the gospel to subdue to Christ the minds and hearts of such portion of the human family. But there is no lack of evidence of this kind. It has been seen that the weapons of God's warfare can do as much for the Hindus, as they did for the people of Corinth, Ephesus, and Philippi. That which Paul asserted of the Corinthi-

an Christians may be said of some thousands of Hindus—"And such were some of you,—fornicators, idolaters, adulterers, effeminate, thieves, covetous, drunkards, revilers, extortioners—but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Considering all the circumstances of this warfare of God for the subjection of India to the sovereignty of Christ, the wonder is not that it has achieved so little, but that it has achieved so much for God and man. Its realized results are manifest and cheering tokens of its eventual and most glorious triumphs. And, therefore, when it is considered not only what the weapons of God are fitted to achieve, but also what they have already achieved, can there be a question in the mind of a single Christian, whether it is possible to conquer India for Christ?

India is worth the expense of conquest.
This conquest has respect to the well-being

for time and eternity of millions of human beings, and to the glory and praise of God. It is contemplated by this warfare to effect an intellectual and moral change in the entire nation, which shall confer upon all persons of every class, condition, sex, and age, the dignity, peace, and bliss, which it is in the power of the gospel to impart. It is purposed to put the Holy Scriptures of the Old and New Testaments, in the place of Vedas, Puránas, and Shástras;—to erect, in the place of temples consecrated to devils, and gods of wood and stone, houses for the worship of God the Father, the Son, and the Spirit; to attune every voice to sing, instead of the vile songs which recount the viler deeds of Shiva, Krishna, and Káli, hymns of praise unto him that loved us and washed us from our sins in his own blood. It is the object of this conquest to make God's will the rule, and God's glory the end of the being of each and all—to make the life of Jesus Christ the model for

all of thought, and word, and deed—to make just such husbands and wives, parents and children, brothers and sisters, friends and neighbors, rulers and subjects, as it is the aim and adaptation of the Spirit of God, and the Holy Bible to produce. Such have ever been, in more or less abundance, the results of the triumphs of the cross. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree. It is to the power of the gospel and the Spirit that every Christian nation is indebted for all those praiseworthy aspects which distinguish its present from its primitive state. “The same sun which shone

on Britain in the days of Julius Cæsar, shines on her now ; the same heavens gave her fruitful showers, and the same soil yielded its increase. But compare Britain now, with what she was then, and you will have a fair specimen of the benefits which Christianity confers on a nation. Our fathers were rude savages, who wandered about in a state of nakedness, or merely covered with the skins of beasts, whose sole employment was either in hunting or pasturage, and whose system of religious faith, if less elegant than that of ancient Greece, or less obscene than that of modern India, embodied in it the same cruel and deteriorating principle. But now Britain is the wonder of the world—she excels in the equity of her laws, in her enterprising commerce, in her deeds of valor and of mercy, in her national character, customs, and habits, in her arts and science, in her institutions of benevolence, in her love of liberty, and in the generous efforts which

she is making to bless the whole afflicted family of man. To what mighty cause shall we attribute her superiority? Saviour, we approach thy throne, and lay the honor at thy feet. These are thy doings, and they are worthy of thy pure and benign character." In the estimation of the Christian philanthropist, the blessings which the gospel is adapted to bestow upon the life that now is, are of themselves of sufficient value to justify the expenditure of millions of money, and of thousands of lives, in the conquest of India. But the inhabitants of India are destined to an eternal state of being, and dying unpardoned by Christ, unrenewed and unsanctified by the Holy Spirit, their doom must be an eternity of woe! "What would be the funeral obsequies of a lost soul?—Were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

But the soul that is saved from hell is exalted to heaven. And to reverse the picture of the lost, "What must be the grandeur of a soul progressing in the regions of glory from one state of perfection to another, gathering new strength and greatness from every stage of its onward course through eternity? Were the whole fabric of nature to become animated and vocal, could she utter a shout too jubilant, or an anthem of praise that would reverberate through the endless cycles of time sufficiently deep to express the beatific raptures of the consummation of such an event?" In this view, the recovery of a single soul from the sorrows of an endless hell, and its exaltation to the joys of an eternal heaven, are well worth the expenditure of all the treasures of the universe, and of all the energies of every angelic and human mind. Then, how exceeding all power of conception is the worth of this conquest magnified, when it is considered

that its object is the salvation from hell, and the exaltation to heaven, of not merely one soul, but of scores of millions of souls ! And then consider, too, what ascriptions of glory, honor, and praise, these millions of regenerated and sanctified hearts shall render unto the triune God ! Who can conceive the joy of Heaven, when the millions of India, like planets obedient to the laws of their system, shall course their orbits about the throne of God, the great central point of attraction, and the source of light and heat, in the moral universe, and receive from thence in all its fullness the light of life, and shall reflect from every point of their being the light of the glory of God in the person of Jesus Christ ! Who, then, that duly estimates the blessings of Christianity, the value of the soul, and the glory of God, can for one moment doubt that India is worth the expense of conquest ?

It should be deeply impressed upon every Christian mind that India must at some

time be conquered for Christ. It is a part of his foreshown inheritance and possession. As God is true, so here Christ must reign. As Christ shall see of the travail of his soul and be satisfied, so India must bow the knee to King Jesus. Before the all-conquering sword of the Spirit, this province of Satan shall fall to the dominion of the Prince of Peace, and its ransomed millions will join in symphony with the angels of God, and the redeemed in heaven, in celebrating the glorious achievements of God's warfare in India. This conquest can be made now at vastly less expense than at a future time. Hinduism must soon come to an end. Its death-blow is struck. "As a religion it is dying, if not defunct, in the breasts of myriads—it is now a mere national usage, a civil distinction, or is ramified with aristocratic exclusiveness and the feelings of social honor—ere long it will find even this support drawn from under it." It does not follow

as a matter of course, that with the ending of Hinduism, India becomes Christian. It is far otherwise. And yet, it may be said, almost without a figure, that India is stretching out her hands unto Christendom for the Lamp of life. Many a million of burthened souls imploringly beseech Christians to save them from the unnumbered and unmeasured evils of utter scepticism. Either Christianity, or deism and infidelity, must become, within no very long period, the religion of India. Christian, which shall it be? All the indications of Divine providence, and all the successes of God's warfare in this land of sin and woe, betoken the present time to be the acceptable year of the Lord for the salvation of India. If she is not saved now, then she will be still led captive by Satan, and every succeeding year will serve to accumulate, by the loss of present advantages and the gain of an increasing power of resistance, the magnitude and the expense of future

conquest,—and in the mean time many millions of deathless souls will pass unpardoned and unsanctified into the world of spirits—

“There to converse with everlasting groans,
Unrespited, unpitied, unreprieved,
Ages of hopeless end.”

Christian, what shall be done? If that shall be done which can be done, then India shall be saved from the sins and the woes of infidelity. It only requires every Christian to do his duty—every soldier of the cross to do just what the Captain of Salvation expects him and her to do,—and within the present century it shall be written in the book of the chronicles of this warfare, that India is Christ's.

It is indisputably the duty of Christians to live in such manner that they shall be always helpers of the truth. They are born of God, and therefore should they be followers of God as dear children. They

are partakers of the Divine nature, and therefore should their living be an illustration of that nature. Their whole conduct should reflect the light of the glory of God. With the fruits of the Spirit always abounding in them, their habitual deportment will afford a convincing exemplification of the transforming and sanctifying power of the gospel. This holy living will make manifest the unfruitful works of darkness, and bring them into reprehension. The sinner will find no refuge from the truth. He reads it, hears it, and sees it, and where shall he find rest to his troubled soul, but in believing it from the heart. The unholy living of the church is the most formidable obstacle to the success of the gospel in Christendom. The faith of the unbelieving is obstructed by the much that they see in the lives of the believing, which is contrary to the truth. And in this way the world becomes unfruitful. Ever have the triumphs of the gospel been realized, when

Christians have been wakeful and consistent—when they have girded themselves up to their holiest activity. There is no power for spiritual quickening and sanctification aside from the truth. And it is only when the people of God are in the enjoyment of the spirit, and in the practice of the duty of prayer, that the truth finds in their minds an open ear. Then do they heed the truth. The Holy Spirit opens to their apprehension the things of Christ. The glories of redemption, and the joys of eternal salvation fill their minds and hearts. It is then that they are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Then do they hold forth the word of life—let their light shine before men—become luminaries in the world. And it is then that men, viewing in them the illustrations of God's glory, are impressed with the worthiness of Christ of all acceptance. Prayer is intercourse with God. And therefore he who prays much,

walks much with God,—has much of God's love in his heart,—cares much for the glory of God, and the salvation of men. It is in answer to prayer that the Holy Ghost is given for the sanctification of the ministry and the church, and for the enlightening of the sinner's mind, and the breaking of the sinner's heart. Let the power which prayer generates be multiplied to the extent, which would be realized by all the people of God in a church,—in all the churches of a nation, and in all the churches of the earth, coming into the practice of believing, wrestling, agonizing, and unceasing prayer, and then will the church shine in the fullness of her glory, and the Word of the Lord will have free course and be glorified. In coming to the help of the Lord against the mighty, on the part of each believer, there will be seen the power of God's weapons for the achievement of the objects of his warfare. And there will stand up an exceeding great army prepared for the conquest of the world.

The act of believing in Christ is the act of enlisting into the soldiery of Christ. It is the most free and unbiased act of an individual. There is no act in his future life, and certainly none in his previous life, upon which he looks with more satisfaction. And that act of enlistment is the act of subscribing with one's own hand the indenture of consecration of body, soul, and spirit, to Christ. From this time forth the mind of Christ is to determine the nature and the measure of the service of each such enlisted person. For the revelation of this mind, and its right application, the holy Word of God, and the holy Spirit of God, are given to each. Every time such person opens the Bible, enters the sanctuary, takes the posture of prayer, and avails himself of any of the several divinely appointed means of instruction and sanctification, he re-signs that indenture, re-accepts the claims of Christ to the holiest affections of the heart, and the best ser-

vices of the mind and body, and avows it to be the business of every day and hour of life to know and to do the will of God. Each such act is a declaration that his mind and aim are with Christ—his heart is with Christ's heart—Christ's interests are his interests—and Christ's glory is his glory. In these circumstances, what is the duty of each Christian? What does the Captain of Salvation expect of each soldier? No one can be at a loss for the right answer to these questions. It surely will not be supposed that any such person has a right to consult any other book more than the Bible,—to be subject to the guidance of any spirit more than the Holy Spirit,—to seek the advancement of any interests more than those of Christ,—to spend six parts of time in the service of mammon, and only a seventh part in the service of God,—to appropriate the best of the herds, and the flocks, and the avails of labor and trade, to the purchase of luxuries and the

gratifications of self, and to offer upon God's altar the blind, the lame, the sick, and the mere trifles of gain. Will it be thought too much that Christ shall expect of those who are not their own, but are his by the purchase of his own most precious blood, by the washing of regeneration, and the renewal of the Holy Ghost, and by their own most free and oft-repeated acts of indenture, the imitation of his own example in the matter of his soul's travail? He spent whole nights in prayer. What then will he think of those who are seldom seen in the prayer meetings of the church, and who find it not in their hearts to convene to pray for the conversion of the world? He taught:—The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. The messengers of the churches are sending up from every missionary field the earnest entreaty,—send us help—the fields are white

to the harvest—the precious grain is falling into the earth, and perishing, because the reapers are few—send many, and that right early. And pray for us, that the word of the Lord may have free course and be glorified, even as it is with you. This request expresses the burden of their hearts' desire. But who duly heed either the command of the Master, or the entreaty of his disciples? Never was there more pressing and more abounding need of the help which prayer brings to the church than at the present time;—but oh! the dearth of united, agonizing prayer! For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. Such is the model. What then must Christ think of the many who give nothing, and of the more who give but seldom, and then sparingly and grudgingly, in aid of the work of giving the gospel of salvation to hundreds of millions, who are carried

away unto dumb idols? They have money enough for themselves and their children, for their pleasures and their gains; but they have little for the Lord. They join house to house, and lay field to field, till there is no place; and yet they do less than to tithe their tithes for the work of filling the earth with the knowledge of God's unspeakable gift. There is an unchanging lesson in the teachings of the Great Master in relation to the duty of giving. It is more blessed to give than to receive—freely ye have received, freely give. And there is an ever-living commentary on this lesson, by the same Master. It is his commendation of the widow who gave two mites, and of the woman who poured upon his head the *very costly* ointment of spikenard. Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was

made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Such is the model. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong. Such is the model. What then will Christ think of those who fear the cross more than the sins which were atoned upon the cross?—who never think of denying themselves in the matter of food, raiment, equipage, and accumulation, for the sake of the glory of God and the salvation of men?

In the achievement of the objects of God's warfare, there is an importance attached to entireness in the employment of agency and means, which is little appreciated either by individuals, or by the

church. There is often a withholding of a part, where there is an avowed bestowment of the whole, which vitiates and nullifies all that is actually imparted. In the prosecution of God's warfare, the expedient of Gideon has often been found needful, lest Israel vaunt themselves against him, saying, Mine own hand hath saved me. And the adoption of Gideon's expedient has issued in his experience. His three hundred men, armed with trumpets, and pitchers, and firebrands, as God bade them, have achieved glorious victories over foes, before whom the thirty-one thousand and seven hundred men of Israel, equipped with weapons of their own choice, fled to the dens, and caves, and strong-holds, in the mountains. The church has been many a time in the valley of Achor, because of the goodly Babylonish garment, the shekels of silver, and the wedge of gold, which some Achan has seen among the spoils, and has coveted and hid in the

earth in the midst of his tent. It was not in vain that the death-knell of Ananias and Sapphira fell upon the wakeful ears of the first Christians, and that Peter preached their funeral sermon unto these liars unto the Holy Ghost, while yet the stroke of death was suspended over them. For great fear came upon all the church, and upon as many as heard these things. And believers were the more added unto the Lord, multitudes both of men and women. That awful knell is yet sounding!—that searching sermon is yet preaching! Who hear,—who heed them? The Christian can pray, and the Holy Spirit will abide in his heart, to sanctify him, and make him perfect in every good work to do the will of God, working in him that which is well-pleasing in his sight through Jesus Christ. The Christian can pray, and the Holy Spirit will purify the sons of Levi, and take away ungodliness from Jacob. The Christian can pray, and the Holy Spirit will move upon

the hearts of sinners, and they will feel the power of truth, and go to Christ for salvation. The Word of the Lord will have free course and be glorified. The Christian can pray, and the Son of righteousness will arise with healing in his wings, and the dark places of the earth shall be radiant with light and bliss. The Christian can give of his substance, and of the fruit of his labor and self-denial, and the poor shall have the gospel preached to them—the story of redemption shall be rehearsed to the captives of Satan—the weary and heavy laden shall hear of rest. The Christian can give, and the gold and silver shall be transmuted into luminaries, whose light, excelling that of the sun, shall gladden the benighted hearts of multitudes. The Christian can give money, and through the pages of the Bible, the tract, the Christian book, purchased therewith, shall be transmitted beams of light from the Fountain of Lights, which shall illumine many

a soul, from which shall be for ever reflected the brightness of the glory of God. Therefore, the Christian who is heedless of the injunction—pray without ceasing—is withstanding the triumphs of the gospel of the Son of God. The Christian who does not give cheerfully, as the Lord prospers him, is delaying the coming of the kingdom of God in the fullness of its power to bless and save a wretched and guilty world.

In the fulfillment of that entireness of application of agency and instrumentality, which the indenture of consecration to Christ imparts, the Christian will be everywhere an entire, and not an almost Christian. The soldier will be ever fighting the enemy, and never beating the air. The aim of every believer will be to leaven the business of every hour of life with the spirit of the gospel. The body, soul, and spirit of each disciple of Christ will be a living sacrifice upon the altar of God.

The mind of Christ will be the guide of each in the matter of eating, and drinking, and putting on of apparel, of labor and repose, of study and relaxation, of buying and selling, of giving and praying, and in respect of all the relations and transactions of civil, social, and domestic life. The Bible will be, in the estimation and the corresponding practice of each Christian, what its name imparts—THE BOOK of books. Every church will be a body of workers—cöworkers with God. It will be seen that the church exists for the glory of God in the evangelization of the world. Believers will pursue this object with an interest, an earnestness, and a constancy, which shall engross all their thoughts and conversation, enlist all their energies, and become the matter of their dreams. The intelligence for which they will look with the greatest eagerness, and to which when it arrives they will listen with most satisfaction, will be that which reports the con-

quests of the cross—the progress of the work of blessing and saving men, and of destroying the kingdom of Satan. In this state of feeling and action there will be no lack of agents and means for the Lord's work. All hearts will sympathize with Christ, and will bleed for the miseries of a sinful world. It will grieve all the disciples of the Redeemer to know that Satan reigns in sin and woe over any human hearts, in which did but King Jesus bear rule would be righteousness, and peace, and joy in the Holy Ghost. The sight of their eyes, and the thoughts of their minds, pain their hearts, and they find relief only in the application of God's appointed means of salvation. Toil and sacrifice for Christ and for souls are the coveted happiness of all, and the richest experience of all. And here is seen a condition of the church in which the fullness of Christ is made available for the supply of the wants of the world. And now India comes into merited

remembrance, and befitting haste is manifested in seeking to turn her from darkness to light, and from the power of Satan unto God, that she may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ.

No relation can possibly be more intimate, endeared, and responsible, than that of parents to their children; and therefore no part of relative Christian duty can be more imperious, interesting, and hopeful, than that of Christian parents to educate their children for God and heaven. And yet it must be admitted that there is a great and general lack of faithful, earnest, habitual parental instruction. This is a grievous evil,—and the more grievous, because children expect such instruction of their parents, and none can speak to children with a power of impression like that with which every parent is gifted. But, as a measure of Christian instruction is supplied to children by the pulpit, the Sabbath

school, and the Bible class, the lack of parental instruction may, perhaps, be considered a less evil than the want of a proper exemplification of the truth in the habitual living of believing parents. The lessons of Christian truth which are taught their children are these:—The soul of man is of a value which exceeds all power of computation—the salvation of the soul is worthy of engaging the first, the middle, and the last thought and exertion of every day and hour of life—the acquisition of the one thing needful,—the acceptance by faith in Christ of the blessings of eternal redemption,—will afford a full supply of all the wants of the soul—the glory of God and the salvation of men, by the Spirit and the truth, are the objects which invest human life and all its interests with their highest value. There are no greater truths than these in the Bible. Now, it may be asked, is the living of the mass of Christian parents an exemplification of these truths?

If children were to judge of these truths by what they see in the living of their parents, will they credit these lessons of Christian instruction? Will their impressions, derived from this source, favor the acceptance, or the rejection of these most momentous truths of revelation? Be the answer to this question what it may, this much is certain. In the performance of the full measure of duty which Jesus Christ expects of believing parents, an end will come to both these evils,—that of a lack of parental instruction, and that of the want of a proper exemplification of the truth. Parents will estimate above all price the instructions of the pulpit, the Sabbath school, and the Bible class; and they will render most hearty thanks to God for all such coöperation in the work of blessing and saving their households. But they will themselves be the teachers of their children. By the personal study of the Bible and by prayer, they will seek faith-

fully, affectionately, and unweariedly, to instruct them in the things of the kingdom of God. Their one chief, most earnest, and constant concern will be to see them intelligent, holy, active, useful Christians. And these sentiments and feelings of their hearts will find a corresponding illustration in their living. They will themselves be doers of the Word. It will be seen that with them the Bible is preferred before all other books—the business of the soul before all other business;—the objects of supreme desire and endeavor are the glory of God the Father in the work of human salvation,—the satisfaction of Christ in the matter of his soul's travail,—and the joy of the Holy Ghost in the regeneration and sanctification of the dead and the sinful. Time is found in the fitting measure and season for the devotions of the closet, the family, and the church. There is prayer of all kinds and in all places. There is a sympathizing heart and an open hand for all the children

of sorrow and want. No persons are more diligent than they in the acquisition of money,—none more economical in the use of money, and none more bountiful in the expenditure of money. God is their portion. They deem it sacrilege to invest money elsewhere than in God's work—to lay up treasure when it is needed to build the temple of God,—to repair the wastes of Zion, and to evangelize the nations of the earth. Believing that God may, for the sake of his glory and kingdom, as really call persons to the farm, the shop, the counting-room, and the chair of instruction and state, though in a manner somewhat different, as to the altar and sanctuary, they seek, by prayer and conference with the church, to ascertain the places to which God calls their children, and then to fit them for the greatest usefulness in their vocations. God's will determines every thing. Children will not fail to perceive this consonance of the life with

the profession of submission, on the part of their parents, to the truths which they find on every page of the Bible; and this life will give to such truths the power of an impression, which shall be indelible, and salutary in the highest degree. Their early conversion being that which is most earnestly sought, and most confidently expected, will be most surely realized. And such children will be meet for any and every labor of love—for any and every sacrifice and trial for the sake of Christ. The chief element of their being will be a feeling of conscientiousness, satisfaction, confidence, and stability in the Christian life. They will as little desire as expect to inherit property from their parents, unless it is with a view to its greater availability for the glory of God, and the salvation of men. Their ear will be open, and their mind intent, to hear what God says by his word, his spirit, his church, and his providences. And hearing they will obey.

They will make the very best Christians, the very best pastors and officers of churches, and the very best missionaries. These are the parents and the children, the men and the women, that are wanted for the achievement of the conquest of the world.

Christian parents! Will you do your whole duty to Christ, your Lord and Saviour? He has need of you and yours. He is doing a great and good work. He is seeking to evangelize and convert EIGHT HUNDRED MILLION of men, women, and children, and he is calling you to his help. Can you find it in your hearts to give him less, in aid of so vast and benevolent a work, than your whole selves? He has need of your children. Will you educate them for the work of Christ? Will you ask him to fill them with the Holy Ghost and with faith, and then to employ them for his kingdom and glory, however and wherever he will? Christ needs your money. The work of saving hundreds of

millions of souls from eternal perdition is now delayed for the want of funds. Were your children out upon a wreck within your sight, rapidly hastening upon the breakers, where destruction is inevitable, and could they be saved by the conveyance to them of a life-boat, would you for one moment hesitate to stake your all for the purchase and dispatch of it? The millions of heathen are in more fearful peril. They are before your eyes upon a wreck, which is fast nearing a point, beyond which is eternal ruin. Oh! can you, will you hesitate to send them the Life-Boat? Christ has purchased it. He asks you to man and dispatch it. Seek you the best investment of capital? Where then can any outlay of money realize a higher interest, and a more permanent value, than when it is expended in the procurement of the blessings of eternal salvation for souls? Christ needs your prayers. Men and money will avail nothing without the

accompanying aid of the Holy Spirit, which is procurable only by prayer. You may send the heathen the Life-Boat, and they will push it from them and perish, unless the Spirit of God shall draw them into it. Will you not therefore pray for the success of the Word of the Lord in the lands of heathen abominations? Fathers, mothers, disciples of the Redeemer of the world, can you say nay to these calls of Christ for yourselves, children, property, and prayers, in aid of this work of filling the earth with the knowledge of the salvation of God? At the judgment seat of Christ, will it be no matter of satisfaction to you to feel, to have it known to the universe, that you have done what you could to convey the blessings of redemption to a world of sinners? Oh! then, haste, haste, haste your children on these errands of love. Give, give, give. Pray, pray, pray. Be resolved to do your duty to Christ, fully, constantly, and to the last moment of life.

LORD, WHAT WILT THOU HAVE ME TO DO? Always and in all circumstances is this inquiry meet for the Christian. It is indeed the irrepressible impulse of his new nature—the index of the new governing principle of his being. But this inquiry has a special pertinence for those who are brought into the kingdom of God early in life, because to them is the free choice given of a calling which shall lead to the greatest usefulness. It is believed, however, that there is a serious fault with pious youth in this matter of seeking a vocation, correspondent with the mind of God. It is not affirmed that any such youth entirely pass over the question, which respects the path of duty for life. Indeed it is hardly possible that it should be so, for the Holy Spirit will bring this question, in some shape, before the mind, and will keep it there, until the resolution is taken for a course of life, either agreeing or disagreeing with his aim and persuasion. But it is too frequently

the fact that this resolution is no more than the result of a presumption, favoring the wishes of parents, or the impulses of worldly interest and pursuit. It is not the result, as in every case it should be, of earnest prayer and inquiry in the closet, of the godly counsel of parents, and of much conference with the church. The consequences of a careless decision of so momentous a question can be only disastrous. Many a youth whom the Lord has called to Nineveh has taken ship for Tarshish. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter ! There is much ground for the fear that, at the present time, many of the youth of the church, instead of doing the Lord's bidding, are sacrificing unto their own net, and burning incense unto their own drag; because by them their portion is fat, and their dainty plenteous. If all the pious youth are in their proper places,

how is it that so few are found ready to obey the mandate of Christ, and to preach the gospel to every creature. Where is the nation that is not accessible to the glad tidings of salvation? But where are the heralds of this salvation? There are hundreds of millions of men, women, and children, who have yet to hear for the first time that Jesus Christ is the Saviour of the world. And there are millions and millions more, even within the limits of Christendom, "who are left to wander all their days beyond the pale of gospel ordinances—and so to live in guilt, and die in utter darkness." India lies fully open to the church. Commissions for employment in the several departments of service of the East India Company, are eagerly sought, and purchased at a high price, and the ranks of an army thirty thousand strong, are soon filled by the youth of Britain. Yea, many a young man has stolen away from his friends and country to gain the

privilege of dying upon the battle-fields of India. But when commissions bearing the signet of the King of kings are urged upon the acceptance of the youth of Britain and America, for service under the Captain of Salvation, and for the rescue of millions of souls from the wicked and cruel dominion of Satan, only some few scores can be found willing to accept them. And now a voice of entreaty, passing over intervening continents and oceans, and outsounding the rush of winds and the rage of waves, is crying in the ears of the godly youth of this land, "Come over and help us." Go ye through the land, and visit every church, academy, college, and seminary, and you shall find only some twelve or fifteen young men and women—perhaps fewer—who are anywise heedful of this loud and heart-thrilling appeal. Are these things so, and do they indicate no dereliction of duty on the part of the pious youth of Britain and America? Who can feel

that the question—How and where can I best serve Christ, my Lord and Saviour?—has found its due measure of regard in the prayers, the deliberations, and the counsels, of the sanctified and consecrated youth, and parents, and churches of Christendom? And who will say that the youth of this land are doing their duty to Christ in respect of India? In the fulfillment of that measure of devotion to Christ, which it is the privilege and the self-imposed obligation of every pious youth to render, there would be found a supply of the needed agents for the work of evangelization. Educated in the nurture and admonition of the Lord, children and youth will be studious of the Lord's will, and will love the Lord's work. And there will be found many a young Timothy, and beloved Persis in the Sabbath school;—and many an Aquila and Priscilla in the bible class.

The question is earnestly put to the

youthful readers of these pages—Will you consider the matter of becoming missionaries? If you love the Saviour, you will surely desire to do his will. He emptied himself of the treasures of the universe, and endured the pains of the garden and the cross, to enrich you with the blessings of life and glory; and can you think any thing too much that you can do or suffer for his kingdom and glory? Surely, you cannot. Prayer, the study of the Bible, and conference with those who know you best and love the Saviour most, will discover to you the will of Christ. Consider the woes and the wants of the world. Let the abominations of pagan lands come into your souls, till your spirits are stirred within you. Know you that the missionary work is a good work. Such is the unvarying experience of all who enter into this work with their whole hearts. But has it no sorrows? Yes, it has sorrows, and these are many. It has toil, and this is arduous. It has sac-

rifice, and this tries the soul. But this work has its joys too, and these are more than its sorrows. When the heart is right, the more sacrifices, toils, and sorrows abound, the more do the joys superabound. What is the true missionary spirit? In 1731, two young men, Leonard Dober and Tobias Dupold, publicly avowed their resolution to go to St. Thomas, and even *to sell themselves slaves*—then believed necessary—in order to have an opportunity of preaching the gospel to the negroes. Francis Xavier replied to an attempt made to dissuade him from going to India—“The nations that are tractable and opulent will never want teachers; but this mission is for me, because others are not disposed to undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Shall merchants, then, be more intrepid than missionaries? Shall these unfortunate people be kept in ignorance of

the blessings of redemption ! Their character is certainly very barbarous and brutal ; but even if it were worse than it is, the God who is able to transform stones into children of Abraham, is certainly able to soften their hearts. Should I be instrumental in the salvation of but one individual among them, I should consider myself amply recompensed for all the dangers and privations by which you endeavor to terrify me." These are examples of true missionary interest. The more imbued with this spirit are the hearts of those who preach Christ to men, the more steadfast will they be in the midst of the contradiction of sinners. Christian love is the true spirit of the missionary. Love is daring and kind. She mounts upon the wings of the storm, and with the wand of peace harmonizes the elements of nature, and calms the tempest. It is because the heathen world is what it is, that Christian missionaries are needed. If India were what

America is, what Britain is, she would supply herself with teachers of the true God and Saviour of men. But India is pagan, and therefore she needs the help which the love of Christ inspires. Who but his Christian brother shall administer the just and yet kind rebuke to the unfeeling Hindu husband,—lead the self-conceited and scornful Bráhmaṇ to Him who teaches as never man taught,—and conduct the wretched Shudra to Him who binds up the broken heart, and exhausts the fountain of human anguish? Who but her Christian sister shall tell the Hindu female the story of Mary, who sat at Jesus' feet, and heard his word,—of Mary Magdalene, out of whom he cast seven devils,—and of her who loved much, because she was forgiven much? Can you, young friends, look upon India, overwhelmed in sins and woes, and hear the many and urgent entreaties, which are borne upon the winds of heaven, for help to bring her to the fountain of spiritual

cleansing, and to make her a redeemed, purified, and happy nation, to the praise and glory of God, and then say to Christ—"Send by whom thou wilt send?" Will you not rather say—"Here am I, Lord, send me?" Youthful soldiers of the cross,—the Captain of Salvation is calling,—"Who then is willing to consecrate his service this day unto the Lord?" Oh! may many respond, We will do it, we will do it. And then come ye to the rescue of the dying millions of India, China, Africa, and the islands of the sea. Come, ere they die!

The greatest service to the work of the evangelization of India and the world will those pastors of churches and preachers of the Word render, whose ministrations most conduce to the sanctification of Christians, and whose utmost concern is to make the consecrated powers of each individual most available for the glory of God and the salvation of men. When the captains of tens,

and fifties, and hundreds, and thousands, shall lead forth their several corps, equipped and disciplined as the law directs, and shall tread fast upon the footsteps of the Captain of Salvation, then will loud voices soon be heard in heaven, saying—The kingdoms of this world are become the kingdoms of our Lord and of his Christ.

“Hark ! what mean those lamentations,
Rolling sadly through the sky ?
’Tis the cry of heathen nations—
‘Come and help us, or we die.’
Hear the heathen’s sad complaining,
Christians ! hear their dying cry :
And, the love of Christ constraining,
Haste to help them, ere they die.”

THE YOUNG CHRISTIAN’S VOW.

“Lord, we bend before thee now,
And with one united vow,
To thy sacred service now,
All our lives resign ;

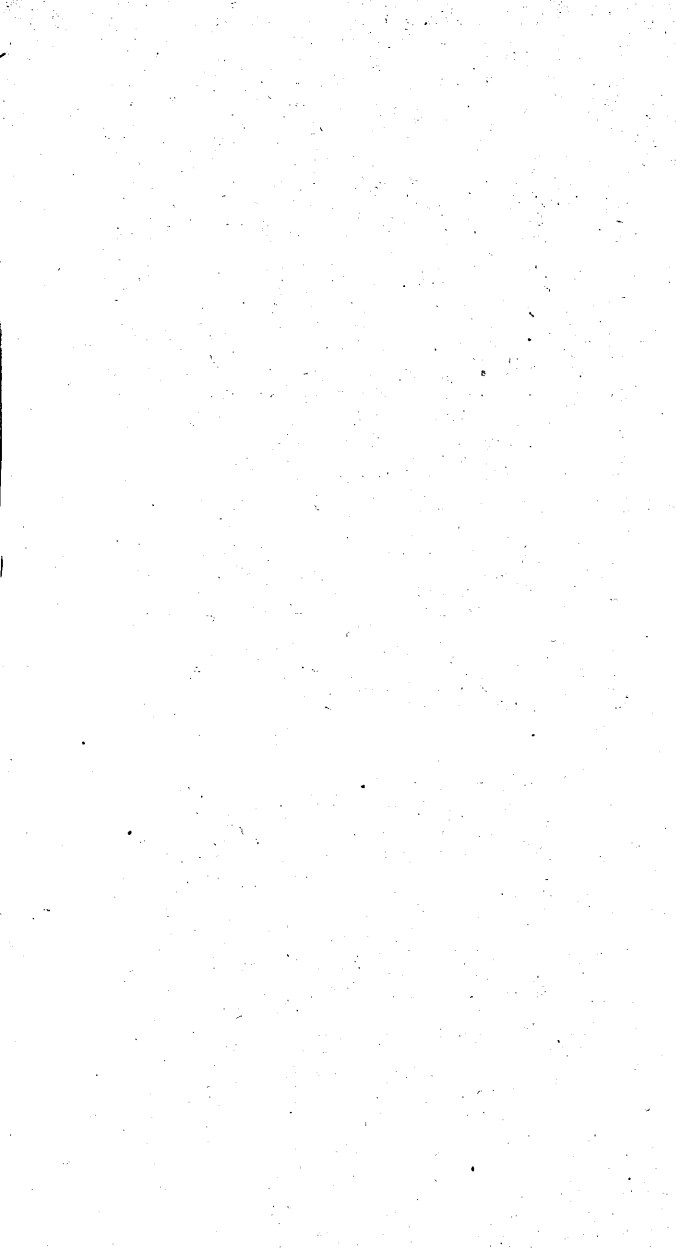
Only to each youthful heart,
Courage, patience, hope impart,
Then if *Thou* our leader art,
Glory shall be thine.

“ But can such a feeble band
Satan's gathered hosts withstand,
And resist with dauntless hand
All their mighty powers?
Saviour in *thy* name we go,
THOU hast conquered every foe,
And if thou thy strength bestow,
' Saving help' is ours.

“ Far above our mortal sight,
Round thy throne of shining light,
Happy spirits clothed in white
Strike their harps, and cry—
Jesus triumph'd when he rose,
Jesus conquer'd all our foes,
Now his faithful hand bestows
Palms of victory.

“ Saviour, if thy cross we bear,
May we hope thy *joy* to share,
And with ransom'd hosts to wear
Crowns of light on high?
Hear us now, we humbly pray,
Take us in our early day,
Let us 'neath thy banner stay
Faithful till we die.”

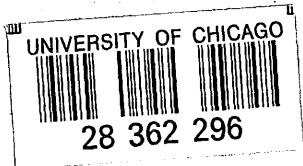
THE END.



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The conquest of
India by the
church

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